EARLY DEVOTION.

Hee y Humbleth himselfe shall be exalted Luke 14: 11

Remember thy Creator in y days of thy youth.

Printed for Ra. Simpson Book-seller.

AN

Earnest Admonition to ALL,

But especially to

Young Persons:

To turn to GOD by Speedy Repentance and Reformation.

Being the Substance of

SIX SERMONS,

Deliver'd in the Chappel at *Popler*.

To which is added,

An Account of the *Rise* and *Progress* of the Religious Societies of *Young Men*; and of the Societies for Reformation, lately erected in the Cities of LONDON and WESTMINSTER, with a Copy of their *Orders*, vindicated from the common Objections.

AND

Sundry Directions relating to the Religious Conferences of these *Societies*; with Devotions suited to them; and Prayers for the use of *Private Families*, and for *Seamen*.

By *Josiah Woodward*, Minister of *Popler*.

Printed for the Author, and sold by *Ra Simpson*, at the *Harp* in St. *Paul* s Churchyard, 1697.

TO THE

Religious Societies of Youngmen

In and about the CITIES of

London & Weſtminſter,

Particularly to that at

POPLER.

IT *is in Hope,* My dear Brethen, *of making ſome Addition to your* Pious Fraternities, (*and thereby to the inviſible Church of God*) *that I have* (*at your Requeſt*) *publiſhed this compaſſionate Call to ſinful* Prodigals; *who, by leaving the Houſe and Government of their* Heavenly Father, *have parted with all true Honour, Peace and Happineſs; and can never return to theſe, but by their effectual*

Return to their God and their Duty
Which gives us such an undeniable Reason
for the Necessity of the Conversion of
Sinner in order to his Happiness, that
none who will seriously consider it, can
withstand the convincing Power of it.

For, who can once think, That men may
fight against God, and come off with Victo-
ry and Triumph? Or, that such as love
nothing so much as Sin and Pollution
can inherit the undefiled Kingdom of
our Lord Jesus Christ? *Or, that such*
who serve the Devil, and bear his likeness
upon Earth, will be as happy as the Rege-
nerate Children of God *in the other*
World? The least Application of mind
will shew us the impossibility of these things,
and consequently, that all wicked People
must speedily repent and amend their Lives,
or perish for ever.

But yet indeed, It is a very sad Truth,
of which we have too many gross Exam-
ples; That habituated Sinners may at last
arrive at such a desperate Pitch of Insen-
sibleness, as to be blind to all the Convic-
tive Methods *of the Gospel, and dead to*
all

all the mighty Persuasives *of it.*

I have therefore chiefly directed this Evangelical Call *to Young Persons, who are not yet so fatally inured to sin; hoping that their Ears are not thus judicially closed against the proclaimed* Grace of our Lord Jesus Christ.

And truly as to this, It is matter of abundant Praise to God, that he hath opened the Ears and Hearts of many of You to receive divine Instruction; and this, to such effectual Purpose, that it is enough to affect a very dull Soul to behold the Vigor and Stedfastness of your Zeal for God, and your humble and holy Deportment in his Sight.

What suitable Praise can we offer to God *(the Giver of all Good) when we behold Youth punishing Lust, and giving Examples of Piety to Age? Delighting in the Praises of God, as their chief Joy; and celebrating the Exercises of our* Holy Religion *with such Relish and Delight, as gives a seasonable Demonstration to this* Epicurean Age, *That there are vaster Pleasures to be reapt from the blessed*

Entertainments of Religion, than from all the poſſible indulgence of ſenſual Vanities.

I would therefore intreat all Young People (who are naturally Lovers of Pleaſure) to make this Experiment, namely To frequent your Societies, *and joyn their hearts with a ſuitable warmth to yours, in the Worſhip, Love and Praiſes of God for a competent time. And then let them tell us,* whether one day in the Houſe *(and with the Houſe-hold of* God) be not better than a thouſand in the Tents of Wickedneſs? *And whether any Company be really ſo deſireable as that which tends to advance our ſpiritual and everlaſting Happineſs?*

In this they will have an inconceivable advantage over ſuch who engage themſelves in wicked Company. For, theſe meet to their mutual Condemnation, and to the confuſion of each others Faces; to fewel each others Luſts a while, and to be Firebrands to each others Conſciences for ever. And therefore, except they are perfectly hardened, they who meet toge-

ther

er for sinful Ends must needs leave ch others Company with sorrowful earts; wishing they never had seen met each other; regretting the Guilt with hich they have loaded each others onsciences; fore-seeing with horrour e light of that Day which will discover l the Works of Darkness; in which e Partners in sin must appear together all their Nastiness before the Judgent Seat of Christ to give an Account r what they have joyntly done in e Flesh.

But pious Society begins and ends ite otherwise. Such meet to advance e Glory of God, and the Grace and ease of each others Souls. And therere they part (as I have sometime seen u) with joyful Reflections on what they ve been transacting together; and th a blessed Hope of meeting each other th Joy before God, and of being for ver with him.

Enlivened by this Hope, your Zeal ay well take wing, and soar to a very fty Eminency. But then lest it should eva-

evaporate, or (like an Enthusiast's Phantom) become unsteady and move extravagantly: You happily take care by your excellent Rules, to poize your Zeal by a ponderous Humility, *and the steddy Love of* Unity and Order. *For you make a truely* Christian Reformation *without a Sect; and whilst you hate and separate from sin, you love and pitty the Sinner: And whilst your affections burn in the greatest warmth, you keep to the* Form of Doctrine and Devotion *which you have been educated; and use your utmost to revive the primitive Purity and Power of the* Christian Religion *in the most antient Methods.*

In these and other particulars, you shew a Zeal steered by Knowledge and ballanced by Humility; which is a great Argument that it is a Fruit of the Spirit *of God; and is the best Ground I can anywhere find, to hope that God will not leave us utterly. Only be exceeding careful to walk worthy of this your special Profession of Religion; always remembring of what concernment all religious Acti-*

, wherein God is the Object, Conſci-
ce the Regiſter, and Eternity the Con-
nence.

It may be expected from You, that ye
uld do more than others. *And, O!*
y it ever be ſeen, that you are to others
emplary in all Humility, Purity and
egrity of Heart and Life.

Then will you lay a good Foundation
Stability and Increaſe in your Holy
rpoſes; and you will engage the Pray-
of all the Lovers of God and Religion
your behalf. And may it pleaſe the
od of all Grace *to enliven and advance*
r Orthodox Zeal for his Glory to
ch a conſpicuous Brightneſs, as may
eatly glorifie his Name on Earth,
d retrieve the Honour of our Holy
eligion, and increaſe the numbers of
e true Worſhippers of God; till at
ſt, all theſe leſſer Luminaries of the
hurch below *ſhall be united in that*
and Conſtellation of the Church a-
ove; *where Holineſs will never be*
vied, reproached, or moleſted; and
ill never need to be excited, cheriſh-

ed

ed or advanced by humane Assistan
For, there it will be the very Natu
Bliss, and Glory of perfected Soul
to love, serve, and praise God.

Into this blessed Society of t
First-born, *may it please God (in h*
time) to introduce every one of Y
and every one that bears the Name
Christ, in particular.

Your Affectionate Assistan

in the things of our

Common Salvatio

J. W.

An earneſt Admonition to Young PERSONS:

From *LUKE* vx. xviii.

will Ariſe, and go to my Father, and will ſay unto him; Father, I have ſinned againſt Heaven, and before thee; and am no more worthy to be called thy Son.

THESE are the Prodigal's ſerious Thoughts and Purpoſes, when he *came to himſelf.* And at we may conſider them the tter, let us look back a little on

the Follies and Extravagances
his paſt Life: in which theſe C
cumſtances tend to our Edifica
on.

I N the firſt place, He was in t
prime of his Youth; that bloo
ing ſeaſon of humane life fro
which the after fruits may ve
much be gueſt at. We read in t
twelfth verſe, That the *young*
Son ſaid to his Father; *Father, g*
me the Portion of goods that fall
to me. He would feign be his o
man now; free from the Reſtrai
and Councils of his Father's G
vernment. And thus the wild a
wilful Youth, led by his youth
luſts and vanity, ran on to the
ry brink of Ruine.

1ſt. Ob. WE may here obſerve, T
the time of youth is a very dang
ous & critical Seaſon; & needs
moſt of any to be kept ſtrictly

der good Tutorage, and to have the benefit of good Examples. In youth, many lusts and passions are strong, and the Judgement and Understanding is weak: and therefore it greatly needs to be guided by wise and experienced Governours. 'Tis a great error in Education (and I fear it has proved fatal to many) to think, that when young people arrive to the age of 15 or 16 years, they are then fit to be left to their own Conduct, and need little over-sight. Quite otherwise, now is the most dangerous season of all their life. One opportunity of committing such gross sin as they are now capable of, may undo them for ever.

THIS is the time in which the Tempers and Manners of people are to be formed aright; and are the most easie to take those im-

preſſions, which are the moſt d
ficult to be altered in their adva
ced Age. They are now ſetti
out for Heaven or for Hell, a
which way ſo ever they take, th
youthful warmth and ſpirit is li
to carry them on fiercely in
And therefore happy are they w
fall into good hands, and ſo enj
a ſober and pious Education,
they have grace and wiſdom
make a good uſe of it; the wa
of which had like to have ruin
the vain youth in the Text. He h
a very good Father, and was u
der a very pious government, b
he grew weary of it, and wou
have his own will: And therefo
he reſolves to ſtay no longer, whe
he could not do what he pleaſe
and to this end, *He took his jou
ney into a far Country*, Verſe
that is, To a place remote fro

s Father's Inspection, where he ould have none to check or rb him in his *Revelling and Riot.* e may here note further:

2d. Obj. That if a *young Person* ven to any vice or lust, once gets to such a place where no body proves or checks him for his Sin, is a thousand to one but he is un- one. It was a part of the con- ssion of a young man lately exe- ted at *Tyburn* for Robbery; nown to many of us (for he li- ed sometime in our Neighbour- od), that he had lived in seve- l sober Families, but he left them, ecause he could not there follow s Lusts. And when once he got ose from these restraints, how on did he come to ruine?

CONSIDER this, You that e *Parents*; and be careful to pro- de pious places for your Chil-

dren, when you ſend them ou
into the World. Places in whic
it ſhall be difficult for them to com
at the vices to which youth
prone: And where they may hav
religious inſtruction, and good e
Examples, and may happily eſcap
the pollutions of a looſe and pr
fligate age.

AND this is more eſpecially t
be regarded in the ſolemn (an
almoſt indiſſolvable) contract o
Marriage: where the intimacy an
affection that is due, will make
almoſt natural to imitate either th
good or evil manners of the de
Aſſociate, who is to be lookt o
as the other part of ones ſelf. Th
indeed the evil diſpoſitions of th
One are more like to prevail ove
the better Temper of the Othe
than the contrary, through the ten
dency of our depraved Nature

to that which is ill. As, if a dead body be chained to a living; the dead will sooner kill the living, than the living quicken the dead. Which serves to shew the unhappy state of such who have any tincture of *Religion*, when they are matcht to a Person of a contrary humour and practise. 'Tis the fastning of the living to the dead, which should make every one very cautious and circumspect in that great Affair of humane Life: in which, to be rash and unadvised, is to run hoodwinkt upon a Precipice, and to make Court to Misery and Sorrow.

THESE Cautions are at this time the more seasonable and important, considering the dismal debaucheries that abound both in Youth and Age.

AND therefore, Let me ad-

viſe, yea require, you that a
Young, to be adviſed and directe
by your Parents and ſober Friend
Your Parents have had the Exp
rience of many years before yo
had any Being; and they hav
brought you up with great Pain
Coſt, Care, and Sorrow; expec
ting to reap comfort from you a
laſt: And they cannot want goo
will to adviſe their own Offspring
to that which they think moſt fo
their advantage. Wherefore re
member the Council of Divin
Wiſdom by the mouth of *Solomon*
Prov. 1. 8. *My Son, hear the In
ſtruction of thy Father, and forſak
not the Law of thy Mother.*

HAD the Prodigal taken thi
courſe, he had done well. For
the firſt wrong ſtep which he took
was, when he departed from his
Father: hereby depriving himſelf
of

f the advantages of his Fathers ober admonitions and example, nd forfeiting the blessing of God xpress't *in the first Commandment ith Promise.* Take heed, Young eople, that you leave not sober nd serious Society for the contra- y: If you habituate your selves o ill Company, you run on the mouth of a Cannon. The *Lepro- y of Sin* is often spread by Famili- r Conversation. And such as con- verse with people that are sick of the Plague, will be in danger of dying of the same distemper.

WELL, The *Prodigal* will be gone from the Government of his pious *Father*; and now, what will become of him? Truely, 'tis ease to guess, what a young Hot-Pate, left to his own will, will betake himself to. He first falls into ill Company, and then to *Drinking*

and *Riotous living*. And this adding new flames to the natural Heat of youthful blood, in the next place he keeps Company with *Harlots*. And thus he falls into a *deep* and *narrow Pit*, as *Solomon calls it*, *Pro.* 23. 27. *out of which few eſcape.*

IT was a very unhappy Circumſtance of this *Prodigal's* condition, that he had an Eſtate given him by his Father, *Verſe* 12. *He divided unto them his Living.* This young Man had not for certain been ſo lewd, if he had not been ſo plentifully provided with means to accommodate his Luſts. So that we may here make a third Note:

3*d. Obſ.* THAT a plentiful Eſtate in the Poſſeſſion of a *Wild Youth*, does moſt directly tend to his deſtruction. 'Tis like a Sword in the hand of a mad Man, with which he

he will very probably do himſelf a miſcheif. There is not a more dangerous and deplorable condition upon Earth, than for a Perſon that is eagerly bent towards any vice, to have favourable Circumſtances to accompliſh it without any Check of Conſcience, or Rebuke of providence. He ſeems to be abandoned of *God* to his own Will, and given up to his affected Vices: and he has no kind Rub or Croſs in his way to ſtop his Career in the ways of Death.

IN this Reſpect the *Prodigal's wealth* was his Snare: But we may be ſure, his Prodigality will ſoon make him poor enough. And, indeed, the next news we have of him, is, That *he had ſpent All*, and was ſurrounded with Famine and Diſtreſs: And that he had betaken himſelf to one of the moſt ab-

ject

ject employments in the World, even the *feeding of Swine*, and yet could not by this get Bread to put into his mouth, no nor ſo much as a belly-full of *Husks on which the Swine did eat*. We may therefore note further;

4*th. Obſ.* THAT beaſtly luſts will ſoon bring men to extream miſery in both worlds. *Solomon's* Obſervation has been fully verified by many miſerable Examples; namely, that *by means of a whoriſh Woman a Man is brought to a Morſel of Bread*, Pro. 6. 26. It brings many a plentiful Eſtate to a poor ſtarving Fragment; and reduces many a Family of Note to ſuch extream penury, that they are *cloathed with Rags*.

THUS it was with our *Prodigal Youth*, his caſe was miſerably altered ſince he left his *Father's*

Houſe.

Houſe. He is now ſorely hungerbitten, and almoſt ſtarved for want both of Food and Rayment: He has a ſevere *Faſt* after his former *Surfeits*, and has now many Marks of the Laſhes of his own Folly before his Eyes; and this does him more Good than all his Proſperity had done: For, now he begins to conſider what Plenty he once enjoy'd under his Father's Roof. He remembers that his Father's *dutiful Servants* fared better than his *wild Son*; and having hope, that his Father would yet ſhew him ſome Favour upon his Return and Submiſſion to him, he takes up the Reſolution of the Text, *I will ariſe and go to my Father*: As if it were ſaid, I will ariſe out of this naſty and needy Condition, into which my Extravagancy has brought me. I am reſolved to throw

throw my ſelf in a Penitent and Humble manner at my Father's feet: And I will ſay unto him, *Father, I have ſinned againſt Heaven and before Thee*; I am a great Sinner againſt God and Man. I have been a very undutiful Child to my heavenly and earthly Father, and am not worthy to be lookt on as a Child by either of them. I am a vile unthankful Wretch, a Swine rather than a Man, a Rebel rather than a Son.

THIS was the Purport of his humble Confeſſion; and *thus humbling himſelf, he was Exalted*: For his Father's Eye was upon him ſo ſoon as ever he looked home-ward, and the Son's heart relenting, the Father's bowels are melted within him. And whereas the Son comes onward drooping, the Father runs chearfully, and even prevents

ents the Language of Words in his Son's mouth, reading his Repentance in his very Looks: Whereupon, *he falls on his Neck and kisses Him*, giving him Assurance of his Welcome, by the most Affectionate and Rapturous Embraces. And upon this we may make a fifth Remark: Namely,

5th. Obs. THAT God, thro' his mediating Son, accepts even those into his Mercy and Favour, who are by outward Misery brought to an effectual Return to him. The *Prodigal*'s outward Want and Penury awakens his Conscience, (through sanctifying Grace) and excites spiritual Sorrow, which brings him to a sincere Conversion to God; and so he obtains Favour in his Sight.

FOR we must consider this *Parable*, as a lively Representation of

of a Sinners Apoſtacy from God and the Vows of his *Baptiſm*, to a vain and wicked Life. Licentious Minds think themſelves crampt and confined by the Commandments of God; and that they are kept with ſeverity from thoſe things which are agreeable to their ſenſual Appetites: And therefore they tread down thoſe Fences of *Religion* which ſhould keep them within the Bounds of true Happineſs, forſaking God the only Fountain of Bliſs. And then being miſled by ſinful Luſts and the inviſible Enemy of Souls they wander about in the courſe of a thouſand Follies and Extravagancies, till they are ſurrounded with Miſery and Perplexity. Yet, if then they are awaken'd by their Afflictions and Diſtreſs, and effectually turn to God in time

e will have mercy upon them, nd there will be *Joy in Heaven at heir Conversion.*

And for as much as we find no ood thing done by the Prodigal, efore he came to his holy Reso- ution expreſt in the words of the ext, Let us make one Remark nore: To wit,

6th. Obſ. THAT we have one of us made one true Step in Religion, till we are come to a *prevailing Reſolution* for God and nd his Kingdom, in oppoſition o all the allurements of Sin and this preſent World. When once man's wicked and ſtubborn Will is chan- ged by the Grace of God, the Man s converted, and begins a new courſe of Life: Then it is that we truely ſet our Face towards Hea- ven, which we before either for- got or deſpiſed; and then we can

no

no longer reſt on thoſe Beds of flo od
and ſenſuality, on which we s T
drowſily ſnoared before: but w ffe
ariſe, and go to our Father. ſs

NOW, this ſhould put us on th 6.
moſt ſerious and frequent Con A
deration of thoſe Motives, whic p
are propoſed to us in the Goſpe ne
to incline our Wills to embra ro
the Government and Grace Je
our Lord *Jeſus Chriſt*; ſuch a an
The infinite Danger and Demer he
of Sin, The abundant Mercies na
God, The Grace and Merits of
our Lord *Jeſus Chriſt*, The Spiri T
tual Aſſiſtances of the Holy Ghoſt
and, The eternal Rewards and Pu of
niſhments of the world to come a
And in order to make theſe Mo
tives effectual, we muſt pray t
God for that *new Heart* which h
hath promiſed, *Ezek.* 36. 26, 27
We muſt beg, with *David*, That

God

od would *incline our Hearts to* *s Testimonies*, and not suffer our ffections to run after *Covetous-ess* or any other Lust, *Psa.* 119. 6.

AND whereas this Parable is put, that of the two Sons which he Father had, onely one was a rodigal, the other very Dutiful: Yea, and the Prodigal at last be-ame reformed. Let us here in he last place make a mournful Re-mark, concerning the multitudes of obstinate Sinners in these times: To wit,

7th. Obs. THAT it is matter of great Sorrow, and what pre-sages ill to us, That so few pro-phane Persons come to the pious Resolution of the Text. Alas! we have many Prodigals, but few Penitents. It is a sad Thought, and unanswerable to right Reason,

(to

(to which all men are Pretenders) that the greateſt part of the world, yea, (which is moſt our ſhame) the moſt of thoſe which are called Chriſtians lye contented in the Prodigal ſtate of a diſſolute & profane life. How many are there who know no other Pleaſure or Trouble, but what affects their external Senſes! and like our Prodigal, they ſpend their time *in feeding of Swine* (their beaſtly Luſts;) themſelves being in truth, the more abominable Swine of the two. They have no mind to the things of God; yea, they have a perverſe Diſlike to his holy Nature and Government, and are *Enemies to that which is Good*.

THEY have a moſt Gracious and *Bleſſed King* to their Father, and might inherit a Glorious and *Eternal Kingdom*, would they but ariſe

rise by a real Conversion, and go penitently to God, and serve Him truly for the future: But they loath the very thoughts of this, and do all they can to discredit every thing that borders on *Religion*; and in effect, reverse the words of the Text; and say, I will lie down again in my sinful Pollutions, and will not betake my self to the ways of Holiness and eternal Life.

O poor degenerate Children of Men! How are ye faln from your primitive Excellency! Is this the Creature that was *made after the Image of God*? Can such as were made to enjoy an infinite All-pure Fountain of Goodness, be contented with a *broken Cistern* of puddle water? Can the Reason of Man (as corrupt as it is) once imagine that it is better wallowing in the

the mire with Swine, than c
verſing with Angels; yea, w
God himſelf? In this wretch
choice, Men are more to be
proached than Devils. Infer
Spirits are faln from their Glori
Station, but have no Helper to
up again: But the kind Father
faln Men, *ſtretches forth his H*
all the Day long to them, to inv
and aſſiſt them to *come unto H*
that they may have Life; but v
Men will not *Ariſe and Go to th*
Father.

SURELY, if the *Holy Ang*
above, may be ſuppoſed to be
intently concern'd for the Salva
on of men, as thoſe *faln An*
beneath, are for their Deſtructio
With what Indignation muſt th
needs conſider the ſinful Follies
of the *Children of Diſobedien*
Thoſe Bleſſed Angels at once p
cei

eive the happineſs of ſerving God, nd the poiſon of thoſe vices which icked Men Idolize: And the race of God tends to bring Men o this true ſavour of things, by hich, when the Lovers of Sin ome once to be enlightened and urified, they then awake as one ut of a deluding Dream; they ondemn & renounce their Follies, nd ariſe and go to their Father.

Let us here then Conſider three hings in the words before us:

1. THE Prodigal's Reſolution — *I will Ariſe, and Go to my Father.*

2. HIS Humiliation — *And will ſay unto him; Father, I have ſinned againſt Heaven, and before Thee; and am no more worthy to be called thy Son.*

3. THE *Conſiderations* which led him to this penitent Converſion: Which were, 1. The

1. THE *Miſery and Wretch-neſs* of his Condition, whilſt wandered (after his own vain ſires and Imaginations) at diſta from his *Father's Houſe*, bere his Father's wiſe *Conduct*, and de tute of his *Bleſſing*.

2. THE *Neceſſity* of chang his courſe of Life. He ſaw, th was nothing but *Scarcity*, *Miſ and Death*, in the ways that he fooliſhly betaken himſelf to; therefore he reſolves to *Ariſe Go to his Father*: Conſidering f ther,

3. THE *Bowels and Mercy* his Father. He perceives his C dition to be wretched, but Hopes that it is not deſperate. confided, that his Father, who once ſo very kind and indulg to him, would be ſo again, wh he ſhould approve himſelf as d

l to him as he was before: And succeeded accordingly.

O! That our *Good God*, the Father of us all by *Creation*, would become our Father also by *Regeneration!* That he would (for his beloved Son's sake) give us such unfeigned Repentance for past Sin, and such ingenuous Resolutions of duty for the future, that we may repeat the words of the Text in serious and affected Manner this day: Especially such of us as have hitherto been Strangers to the *Power of God's Grace*, and to that *inward Purity of Heart*, which is essential to our *Divine Religion.* It is time for such who have hitherto walkt loosely, without the awful fear of God, and without a just care to Please and Honour him in their ways; to look about them forthwith, and to begin to *Work*

out their Salvation with Fear Trembling: Even before the God riſes out of the Seat of *ther*, to aſcend the Tribunal *Judge*.

LET us now (even from very inſtant) come to a pere tory Point, from which we re by the Grace of God, nev part: Namely, that *we wi* heartily and ſteadily for *Rel* for the *pure Life and Hope Chriſtian*, in oppoſition to a Luſts and Allurements of a *C Life*. We are ſure that this ſent Life is drawing to an And that this is our ſeeds-tim an eternal Harveſt of Bliſs o guiſh. And that *Such as ſow Fleſh, will of the Fleſh reap C tion*, that is, Deſtruction: *An Such as ſow to the Spirit, will Spirit reap eternal Life*, Gal.

'TIS time therefore to stop our ourse in sin, and to consider whi-er it is carrying us: And since we annot bear even the Thoughts of *welling with Everlasting Burnings*; e must seriously set our Selves o do our utmost to avoid them: e must betake our Selves (not ignedly or faintly, but) in good arnest, and with all the Vigour at humane Nature, assisted by e Grace of God, is able to act the Ways of God prescribed in e Gospel: Let us therefore begin ith the Prodigal in the Text; amely,

I. IN his efficatious *Resolution* repent, and reform, and return God. —— *I will Arise, I will Go y Father.* I will no longer lye reaming of Happiness in nasty usts, and in a deluding World, hich will one Day perish and

come to naught. No, I will ſtantly Ariſe out of my preſu tuous Dreams, and this ca ſtate; and will go right hum to my heavenly Father; and ling down upon my bended K before his Mercy-Seat, I will f the bottom of my Heart be my corrupt Nature and ſ Life, and will beg his Grace Spirit, to ſerve him truely all Days of my future Life; truſ in the Mercy of his Covenant Promiſes thro' my Saviour *Chriſt*; hoping that (through Mediation and Merits) mercy yet be vouchſafed to me a vile fligate, who am not worthy be called a Creature of God, leſs his Child.

THUS, when an enlight Mind ſees the *Baſeneſs*, *the* and *the Danger* of Sin, it ſoon

ies the sad News of this ill State o the Will and Affections: And he Will of Man having a natural bhorrency of apparent Evil, it oon takes the Alarm, and begins o set up *Resolutions* of new and etter Courses. For so it is said f the *Prodigal*, that *when he came o himself*, or to have a right Judgnent of his sad Condition, he forthith *resolv'd to Arise and Go to his Father*. The same Spirit of Sanctiication, who gave convincing ight to his Understanding, did lso incline his Will to follow the Dictates of the enlightened Mind, nd impowr'd him to act accoringly: So that he effectually resolved for God, and actually turned o him, so soon as he really came o his *right Mind*.

SIRS, who ever there is among You, that is carried away with

any ſinful Luſt or Paſſion, and I
in any way of Prophaneneſs a
Irreligion; I hear mind you o
Truth, which perhaps you will n
believe now, but I am ſure y
will loudly confeſs it ſooner or l
ter: Namely, That *whilſt you th*
live in ſin, you are not in your rig
Mind. As the *Idolatrous Jews* a
ſaid by the Prophet to be *mad up*
their Idols, Jer. 50. 38. for as muc
as their Sin clouded their Reaſ
to that degree, that they praye
to a ſenſeleſs Log or Stone th
was more ſhiftleſs than themſelv
So the vitious Perſon is *mad up*
his Luſts, and ſees not the Sham
Vexation, and Miſery, which n
ceſſarily attends him in that unha
py Courſe of life. As *Solomo*
Youth confeſſes at the laſt (after
long inſenſibleneſs, through the d
ceitfulneſs of Sin) Pro. 23. la

" *The*

They have stricken me, shalt thou ..., and I was not sick: They have ...aten me, and I felt it not. Even ... mad Men wound themselves, ...d are insensible of the Hurt they ... to their own Flesh.

KNOW therefore, All ye Lo...ers of Sin, that this your inordi...te Affection to it, is perfect Ha...ed to your own Souls. Your ...hirst after forbidden Objects is ...thirst after Poyson: And when ...er ye indulge it, ye act as madly ... he that crams his mouth with ...urning Coales, or that poureth ...reams of scalding Brimstone ...own his Throat. 'Tis a perfect *...hrensy* to indulge *unsober Lusts.* ... this, Men dig their own Graves ... this World, and their own *Hell* ... the other. By sinning against ...od, we resist our own Happiness; ...e lose the Prospect of future Glo-

ry; we court Shame; we tr
the Paths of Death; and prep
Fewel for the eternal Flames.

Come then to ſober Though
my Brother, in due time pull
that groſs Veil wherewith Sa
blinds thine Eyes: Look upwa
towards thy *Father's Houſe*, a
conſider the happineſs for whi
thou waſt made, and is yet t
dred to thee. And if this awa
thee not, Look down into the *d*
Cells of damned deſpairing Sou
Hear, how they lament their f
deſtroying folly in contemn
the grace of our Lord Jeſus Chri
and their *ſelling their Birth rig*
for a few *carnal morſells*. O b
ware *my Brother*, that thou fall
not into that place of Torm
thro' Unbelief and incorrigiblen
'Tis cheaper Learning by the f
Examples of others Miſery, th

ur own. Wherefore take up in me, and resolve (by the Grace of God) to live a new Life. You ee, how properly our *publick Service* begins with the *Prodigals Resolution* in the Text; *I will Arise and go to my Father, &c.*

BUT it may be said, That it would seem presumptuous to speak after the manner of the Text. What person, that has any sense of his own Corruptions, can with any modesty say, *I will leave this Sin, or perform this duty?* I am resolved to become *Religious*, or to cease to be *Vitious*.

I Answer: That rash and presumptuous Resolutions of Reformation will never hold long; and therefore we must always have respect to the *Grace and Blessing* of the *Holy Ghost*, in all our spiritual Resolutions and Undertakings. And

the gracious promiſes of this *Divine Aſſiſtant* muſt never abate our endeavours, but always quicken and excite them. For ſo the caſe is ſtated by the *Holy Spirit* himſelf, Phil. 2. 12, 13. *Work out your own Salvation with Fear and Trembling*. And to ſtop all Objections of our own Diſability to do this, it is added; *For it is God who worketh in you both to will, and to do, of his good Pleaſure*. So that, ſince God pleaſeth to aſſiſt our *Wills* in their Determinations for Holineſs, we must and ought to *Reſolve* for it: And ſince he pleaſes to give Grace to Accompliſh thoſe Reſolutions of *Newneſs of Life*, we muſt ſtrive and Labor to the Uttermoſt to effect it. Confiding in the promiſed Succours of preventing, aſſiſting, and renewing Grace. Our good God through his Son will hear the

Prayer

rayers of such as seek to him in ncerity. It is a very disparaging t of Unbelief to Question that hich He hath promised Six times gether, Math. 7. 7, 8. "*Ask, nd it shall be given You; Seek, and shall find; Knock, and it shall be pen'd unto You: For, every one that sketh receiveth; And he that seeketh ndeth; And to him that knocketh, shall be open'd.* He hath also romised, that he will *pour out his oly Spirit* (that is, freely and plenifully give spiritual Assistance) to uch as set themselves to do his will, Prov. 1. 23. "*Turn You at my Reproof: behold, I will pour out my Spirit unto You.* Yea, he will grant this, as willingly and as compassionately as ever any Father or Mother in the world gave a piece of bread to their own Child who cry'd upon them for hunger. For

so

ſo runs that condeſcending Prom
of of our Lord, Luke 11. 11,
13. "*If a Son ſhall ask bread of*
of You that is a Father, will he g
him a ſtone? Or, If he aſk a Fi
will he for a Fiſh give him a Serpe
Or if he ſhall ask an Egg, will he of
him a Scorpion? If ye then being e
know how to give good Gifts unto y
Children, how much more ſhall y
Heavenly Father give the Holy S
rit to them that ask him? Here
even an Appeal to humane Natu
it ſelf, (as depraved as it is) w
ther the bowels of *Parents* will
painfully yearn over a poor hung
Child that crys to them for *Bre*
And the Inference is ſtrong a
undeniable; Namely, That the
finite Mercies of God are inco
ceivably greater than the ſcan
compaſſions of corrupt men. L
us therefore *ariſe and be doing*,

e Lord will be with the good, *Chron.* 22.16. The *diligent* will be ccour'd when the *slothful* will be slaken.

AND here, we must also take otice, That pious Resolutions in ne general, will not do our busi- ess; But we must consider the rticular ways and means, where- y we offend God; and make par- cular efforts against each of them. Ve may not think to break the bun- le of our Corruptions all at once, ut must take the Branches apart, nd break them twig by twig, till he whole be destroyed. For, tho' here be a deadly wound given to he whole *Body of Sin*, in the de- ermining act of *Conversion*; yet his blow must be followed by hear- y strokes of *Mortification*, and *Self- denyal*, and the lively exercises of Faith and Prayer. Sanctification

is

is a progreſſive work; and we
required to *abound in it more*
more, 1 Theſ. 4. 1. For we m
never think that we have d
working, till the Devil has d
tempting, and till the world a
the *Fleſh* have done *warring agai*
the Spirit.

NOW, The Prodigal's Reſo
tion before us conſiſted of t
Parts.

1. HE *Reſolves* to leave
old Wanderings and Miſdem
nours, and the Ways that led
them.

2. HE *Reſolves* to turn
God, and to obſerve his Comma
ments.

I. HE *Reſolves* to leave his
Wanderings and Miſdeameanou
and the ways that led to them.
will Ariſe, ſays he, from theſe p
niſcious Vanities: I have ſlep
the

em too long already. The Sun
dvanced, my time is far ſpent,
d I have not yet ſet forth in the
ays of Life. I have trifled and
ayed away the Morning of my
ge. I have waſted my Youth,
d Stength, and Wealth, in lewd
ouſes and looſe Company. Oh!
will Ariſe out of this hateful and
etched ſort of Life. 'Tis a Mer-
that I am yet on this ſide
e Grave: That God has ſhewn
e my Sin, before I am dam-
d for it. Alas! how ſottiſhly
ve I lived! in what vain dreams
ve I waſted my time! but now,
nce God has gratiouſly awakened
e, *I will Ariſe.* I will not lay
wn my Head to ſleep again on
at bed of carnal Preſumption,
hich the Devil makes as ſoft as
e can for deluded Souls. Should
take one Nap more thereon, it
may

may be juſt with God that I ne
awake but in a Bed of unquenc
ble Flames, from which *Di*
(who ſcarce ever before lookt H
ven[illegible]wards) *lifted up his Eyes*
behold the Happineſs he had l
Wherefore, by the help of G
I will certainly, I will ſpeedily
will effectually ariſe from this ſ
of Sin, and ſeek the Face of
God.

HERE he muſt be underſtoo
leave three Things: 1. His for
ſinful Company; 2. His for
Luſts; 3. His former way of L

I. He *Reſolves* to leave his f
mer ſinful Company: That is,
to any Partnerſhip with them
their Vanity and Debauche
For ſo the Holy Ghoſt adv
Eph. 5. 11. "*And have no Fel*
ſhip with the unfruitful Work
Darkneſs; but rather reprov

Christian must not be the *Fellow* ill Society, but the *Physitian* of it. We must break Fellowship th these, or we cannot walk th God. Can they that walk wards Heaven, keep Company d Pace with them that walk to- ards Hell? Or, Can they that ould get to the Top of a Hill, yn Company with them that n downwards, and will tumble wn all they can with them to the bottom?

I speak not of civil *Conversation*, or of Intercourse by way of *Trade* d *Commerce*, but of our cho- n and delightful Company. As which the Holy *Psalmist* says, *epart from me ye Evil-Doers, for will keep the Commandment of my od*, Psa. 119. 115. 'Tis the same olution with this in the Text: will no more comply with your Hu-

Humours, ye seed of Evil-Do… nor be any further a Partake… your Sins. Cease your enfnar… Invitations, and forbear your … fed Assignations; I am not the … I was, and will no more do … have done. And therefore I d… not put my self into such Com… ny, wherein I must sacrifice … Peace of my Conscience, and … Favour of my God.

WE never find, That the *P… digal* went back to his *Harlots* … profligate *Companions*, after his … turn to his Father's House. … he keeps wisely to the Society … his Father's House-hold, wh… good Examples tended to confi… his holy Resolutions, and rel… med Conversation. Sober and … ligious Company is like a *Guar… Holy Angels* about any Person, … keep him in God's ways; T… m…

ſt firſt get out of ſuch Compa-
before they can be very viti-
. It is the Remark of the *in-*
'd wiſe Man, Pro. 13. 20. *That*
that walketh with wiſe Men ſhall
wiſe, but a Companion of Fools
ll be deſtroyed. The wiſe Man
e, is the good and vertuous man,
o will be apt to inſtill good In-
ctions into the Perſon he con-
ſes with, and to communicate
ething of his own warmth in
ritual things to others, through
Grace of God, who hath pro-
ſed to make it effectual, where
s on both ſides piouſly underta-
n. What a divine Bleſſing then
good and holy Company! How
we duely value it! Since the
d Companion is often like *God's*
gel to Lot, ſent to lead us by the
d out of a State, upon which
flaming wrath of God is deſcen-
ng.

I therefore take this oppor
ty, to recommend to you all;
more eſpecially to ſuch as
Young, that excellent Metho
Religious Society; which ha
late years been happily ſet on
by ſome of our Divines, and
happily increaſes by the ble
of God. Their Method is ſo H
ſo humble, ſo full of Charity
primitive Purity; and is ca
on (as far I can perceive)
ſuch Life and Savour of
things; and is ſo oppoſite to
Scarlet Sins of the times, Th
hope it is ſeed ſown by Almi
God for a *bleſſed Reformation*,
a moſt happy Prelude to it.
ther it all ye can, ye that
any Zeal for God, or Love of
holy Religion; Deſpiſe it not
a Bleſſing is in it.

IT is the avowed Purpoſe

ese *Societies*, to do all they do to e Glory of God, and to think so wly of themselves, that the Reoaches of the scornful World can rcely set them lower than y their Rules) they place themves. And in Subordination to e Glory of the Great God, they nd their utmost Strength to re*ve languishing Religion*: and to duce the Honour of it by the ictest holiness of Life, and to nfirm this by frequent and fernt Prayer, and by the most somnn and affectionate Celebration the Sacrament of the *Lord's Sup*, which they also reduce to the *imitive Frequency*, as the due ve of God our Saviour must eds do. They are full of Almseeds, and of holy Discourse; and tually encourage each other ly to Meekness, Humility, and

Con-

Contempt of the world, tho[se] tiquated Graces which have been despised by a *crooked haughty Generation*, tho' they indeed the Ornament of our [re]gion, and of *great Price in sight of God*. It is they say o[ur] the greatest Delights and Di[vi]sions they have, to sing Ps[al]which they always perform [in] the strictest Reverence of and Body: And before they ther pray to God, or praise Name, they use to read affecting Preface, to excite at the highest Veneration of the *nite Majesty of God*, and the lieſt Humiliation before him.

WHAT I speak is from own Observation, and upon strictest Judgment I can mak[e] their real Bent and Design which, though some of them

robably be unsincere (since one of ur Saviours *chosen Twelve* prov'd Traytor, & some of the very Angels above *kept not their first Station*:) Yet as to the Temper and Behaviour of many of them; I think am so far from giving them any dvantage by what is said; That am sensible, I have not done hem right. For the Life, the igor and Affections of real Piety have an intrinsick Beauty and Excellence, which it is not in the ower of Words to represent.

AND, notwithstanding the urmises of some; I think it very manifest, That neither the *Church* nor the *State* will have reason to be jealous of these Societies; for their Rules tend directly to support and advance both; And they are profest Enemies to *Schism* and *Sedition*; Tho' at the same time,

rime, they profeſs themſelv
vers of all good men, tho, d
ting from them in Opinions w
touch not the Eſſence of Relig
looking on Chriſtian Charity,
dour, and Mildneſs, as com
Debts to all that lead a
Life,

SHALL I need now to
many words to recommend
holy Purpoſes to You? Is it
valuable Priviledge to enjoy
Society? And will not the
of God and of your own ſouls,
your Deſire of the Propagatio
Religion, and the welfare of
Nation, engage you to encou
it? Eſpecially ſince pious E
ples do recommend Religion
ſuch a lively and attractive M
ner, and do ſo fit it for our P
tice (inſtilling it by degrees,
that, with Pleaſure and Life)

od Company has much the Advan-
ge even of *good Books* in refor-
ing a vain Converſation.

AND how well-pleaſing this is
the ſight of God: See *Mal.* 3. 16,
. *Then they that feared the Lord*
ake often one to an other: And the
ord harkened and heard it; and a
ook of Remembrance was written be-
re Him, for them that feared the
rd, and that thought on his Name.
d they ſhall be mine, ſaith the Lord
Hoſts, in that day when I make up
Jewels, and I will ſpare them as a
n ſpareth his own Son that ſerveth
m. You ſee, *God hearkens* at the
oor, and will regiſter every good
ord which drops from your Lips.
a, not a ſerious Thought ſhall
ape his *Book of Record.* And ſuch
ll be honour'd by a *ſignalizing*
ovidence of God in the day in
ich He makes up his Jewels.

What day is this? Why, 'tis the D
in which he is departing from a
place. Then People take care
their Jewels, to carry them wi
them: and it is probable that t
expreſſion had Reſpect to the
gremus hinc mention'd by Joſeph
The Departure of God from
Jewiſh ſtate.

AH! my Brethren (with tre
bling I ſpeak it) methinks I
the dawning of this day of G
Departure from us, even from
All his methods to reclaim us h
been ſadly fruſtrated. We are Ju
ment-proof; and we have turn
Gods gracious dealings into wa
tonneſs. What can be done furth
for our Tryal by the God of
the Earth? what method of p
cedure have we not already fruſt
ted? and after all, How prod
ous are our ſins! and (to the

f Reason) How hopeless our Re-
ormation! In these dark Cir-
umstances, I advise every parti-
ular Soul to secure his Peace
ith God, that he may be provi-
ed of a sure *Refuge in the day of*
vil; *For it shall be well with them*
hat fear the Lord, Eccl. 8. 12.

BE so just therefore to your
wn Interests in both worlds, as
o take up this first part of the Pro-
igal's Resolution, *viz.* To leave
nsnaring Company: Partake not
f their sins, lest ye share in their
lagues. As you dread their Pu-
shment, avoid all Partnership in
heir Pollutions.

(2.) He *Resolves* to set himself
gainst his former Lusts. He seri-
usly endeavours, thro' the holy
pirit, to *crucify the Flesh with its*
ffections and Lusts, Gal. 5. 24.
niquity shall not dwell with al-

lowance in his heart. He labou
to ſubdue the Love of Sin, by t
prevailing Love of God, and h
ways. The *Prodigal* muſt now pa
under an other Name. He no
loves his Father too well to affro
him, or to depart from him. A
tho' the Love of goodneſs be not y
perfected in him, yet he will tru
labour by dayly *mortification*, a
progreſs in holyneſs, to carry it
towards perfection.

REMEMBER, *Chriſtians*, that
ever you would walk worthy
that Holy Name ye bear, You m
duely exerciſe and carry on t
ſpiritual work of mortificatio
You muſt *thro' the ſpirit mortify*
deeds of the fleſh (inward and ou
ward) *that ye may live*, Rom. 8.
Even that ye may live to the Glo
of God on earth, and be meet
inherit his *undefiled Kingdom*.

mu

must be our labour as long as we live, to hate Sin more perfectly, and to love God more entirely. And this is Christian sanctification; the blessed work of the *Spirit of God* on the degenerate Souls of men; who here *sits as a Refiner*, continually purging out our Dross, and making us more pure *Vessels of Honour*, more and more *fit for our Maker's use. Blessed are the pure in Heart, for they shall see God*, Mat. 5. 8. And indeed they onely can see him with Delight. As, the glory of the Sun's brightness is painful and inolerable to a sore Eye, tho' *nothing is more pleasant* to the sound Eye *than to behold the* shining of the *Sun:* so, to the unsanctify'd Soul, the presence and Praises of God are not onely undesireable but burthensome; whereas, to the gracious Soul *God is their exceeding joy*,

Pſa. 42. 4. *His Courts are amia*
Pſal. 84. 1. His *Commands delight*
1 Jo. 5. 3. And in his *preſence is f*
neſs of joy, and at his right hand
pleaſures for ever-more, Pſal. 16.

LOOK to this inward pur
cation of your Souls, All ye t
would have your *Righteouſneſs*
ceed the ſuperficial *Righteouſneſs*
the Scribes and Phariſees; leſt w
them and all other fruitleſs p
feſſors, ye be *ſhut out of the Ki*
dome of Heaven, Math. 5. 20. T
fear of falling ſhort at laſt, and
ing found light when weighed
the ballance of the laſt Judgme
will make every ſincere Chriſti
very careful and circumſpect in
things, and even curious in *Or*
ring his converſation aright. He w
attend upon every ordinance
God with a zealous concern:
will *pray without ceaſing*; He w
wat

watch without *sleeping as do others*; He will fight against Lust and Passion with hearty blows, and persevere in the same with all long-suffering. He would in every action so approve himself to God, that *Christ* may say of him in every part of his Life, behold a *Nathanael, an Israelite indeed*; a Christian without dissimulation; a Professor of Religion *without Guile.*

THUS the Prodigal (and every sincere Convert) looks to the integrity of his heart, in opposition to impurity, vanity, and every deceitful Lust.

(3.) He resolves to quit his former corrupt Conversation. He will no more revel and riot as he had done. He will beware of wine and wantonness, and all those Paths of Death, in which he had like to have perisht. He will no more *walk* (as

other Senſualiſts do) *in the Van... of their minds, having their Und... ſtanding darkened: being alienat... from the Life of God, thro' the ig... rance that is in them, becauſe of t... blindneſs of their heart: Who* (bei... hurried by exorbitant Luſts) *gi... themſelves over unto Laſciviouſneſs... work all Uncleanneſs with Greedin...* But on the contrary; *He puts ... as to his former Converſation, the ... man, which is corrupt according ... its deceitful Luſts.* And (bei... renewed by the Holy Spirit ... God) *He puts on the new Man, whi... after God is created in Righteouſn... and true Holineſs,* Eph. 4. 18, 1... &c. *He caſts off the works of Dar... neſs, and puts on the Armour ... Light; and walks honeſtly as in t... Day, not in chambering and wanto... neſs, not in rioting and drunkenneſ... not in ſtrife and envy: But he pu...*

on the Lord Jesus Christ, and makes no more Provision for the Flesh, to fulfil the Lusts thereof, Rom. 13. 12, 13.

IN few words: A true Convert is influenced by that powerful Principle of *Faith working by Love* to God and his Holy Will, and aims at the Glory of God in all he does, in hope of enjoying the glorious Presence of God for ever. Thus, He who lived like a *Swine* before, lives like an *Angel* now. He has his *Conversation* in *Heaven*; his Heart is truly there; and his Soul and Body will soon be there also.

HE seems to take possession even now of the prepared *Mansions* above, in that his Affections are there already. His hope has cast its *Anchor even within that Veil*. And surely he cannot but have *Treasure there where his Heart* is so much.

THIS, This, my Brethren, that *Prize of our High Calling.* Let us preſs hard after it. He is nothing below worthy of o precious Hours, or the Concern our immortal Souls. We find much noiſy Diſcord, and naſty D bauchery in this preſent evil wor that a Dove-like Soul cannot *where to ſet his Foot*, or reſt it in entire Peace and Quietude. A indeed, it is not fit that we ſho have *perfect Reſt* below, leſt ſhould forget the *promiſed Reſ* bove; and be ready to take *Lot on this ſide Jordan*, as part the *Iſraelites* did, being enamou with the Commodiouſneſs of Place.

LET us therefore *Ariſe and to our Father*; in whoſe Houſe th are many Manſions of perfect B Let us make the ſame Uſe of

our present Wants and Afflictions, hat the *Prodigal* did; Namely, to aſten our Journey Heaven-wards. We muſt of neceſſity part with all hings which will ſeparate us from God. And if we now ſincerely ariſe from ſinful Pollutions, and *go to our Heavenly Father* by Faith, ove, and dutiful Obſervance here below; He will er'e long call us to come up into his nearer Preſence, o ſee him as he is; and to be with im where he is; yea, to Triumph with Him, and to be happy in Him or Ever.

HERE then ariſes an impor-ant Queſtion? Namely, How we ay get to our Father? and what re the ſure Paths which lead to is Preſence? I hope you are all willing to go to God; and that ou reſolve to live no longer (as Prodigal's) in *Filthineſs and Super-fluity*

fluity of Naughtineſs: but to li
(as obedient Children) in ſtr
Love and Duty to your God a
Saviour. But perhaps ſome o
whoſe Underſtanding is not
clearly enlightened in the ways
God, may ſay as *Philip*, Jo. 14.
*Shew us the Father, and it ſuffic
us.* Or as *Thomas*, Verſe 5. *H
can we know the Way?* No man h
ſeen God at any time. Whit
then muſt we direct our St
that we may go directly and ſu
ly to him?

I anſwer. Follow the Prod
in the ſecond Part of his Reſol
on as well as the former, and t
will lead You to the favour
Preſence of God, as it did him.

WE have already conſidered
things which the *Prodigal* reſo
againſt: Let us now mind
which he poſitively reſolved,
Namely,

HE resolved to apply himself to spiritual things, and to use all appointed means to please God. He will no longer be a Contemner of God's Ordinances, nor a Mocker of his Servants. But will *Wait at the Doors of Wisdom*, and account it the greatest Honour in the world to be a *Fellow-Citizen with the Saints*, and to be one *of the House hold of God*. He now prays with earnest Fervour, like a true Son of *Jacob*: He hears with dutiful attention, like one *whose heart God hath Opened*: And praises God with exalted Affections, like a *Fellow-Psalmist of Holy Angels*: He diligently *searcheth the Holy Scripture* to find every part of his Duty: and when ever he opens these blessed *Oracles of God*, he says in his Heart, *Speak Lord, for thy Servant heareth*. He watches against his

his own Corruptions, and th
Snares of Satan, and the Entangl
ments of the world: and he *Gir*
on the whole Armour of God, that h
may be able to stand against them
and come off a Conqueror.

BUT more particularly: Th
Steps which the Prodigal took i
his Return to his Father's Hou
(as expresst or imply'd in the Ter
were principally these:

1. HE deliberately *Consid*
and *weighs* the Terms upon whic
his Father would accept him, an
heartily consents to them.

2. HE deeply *Regrets* and *Re*
pents of his past Offences against
his Father.

3. HE betakes himself effec
tually to serve his Father in *New*
ness of Life.

AND if we abstract these
things from the Allegory of the *Pa*
rable

able, and consider them in the practical Doctrine which our blessed Saviour teaches us in them, we shall find in these particulars the summ of the *Gospel-Covenant*, and by Consequence our direct way to Peace with God.

I. FIRST then, The *Prodigal* deliberately considers and weighs the terms upon which his Father would receive him into Favour; and he heartily consents to them. He knew full well, that he must live an other sort of a life than he had done, if he meant to be one of his Father's beloved Children; and he fully resolves so to do; relying and trusting in his Fathers goodness to pardon what was past, upon his penitent Return to him, and dutiful Behaviour towards him for the future.

NOW these are some of the essen-

eſſential Acts of a vigorous and
fectual *Faith*. For, when the S
ner comes (thro' the Grace of G
to ſuch an efficatious Senſe of
Sinfulneſs, *Miſery*, *and Curſedn*
of his Condition, and to ſuch an
fecting belief of the *Suitablen*
Sufficiency, and *Willingneſs* of
Lord Jeſus Chriſt to ſupply all
Wants, and of his being ordai
by *God the Father* to theſe ble
purpoſes for the Sanctification
eternal Salvation of Sinners;
when he conſiders that all that
ſaved by Chriſt muſt be enligh
ned, renewed, and governed, by
Goſpel through the *Holy Spi*
and upon the ſerious Conſiderat
of all this, conſents ſincerely
the whole of it, and will adv
ture all upon this bottom; T
is that dedicating, covenanti
and transforming Faith which

Title to the *Promises of the Gospel.* nd by such Acts as these the Soul akes it's first true steps to leave a te of Sin and Wrath; and to ob- in the Mercy and Favour of God. ith is the *Mother-Grace*, the ring of those noble Actions hich abound in the regenerate rvants of God, who by this sub- e the World, crucifie the Flesh, nquish the Legions of the invi- le Powers of Darkness, and do ch mighty things as are record- d in the Eleventh Chapter of e *Epistle to the Hebrews*; which a little *Chronicle* of the Wonders one by a *Mighty Faith.*

WHEN this Principle had owerfully influenced the Prodi- ls Heart, as well as convin'd his dgment, with what Ease, yea, ith what Joy did he break the hains of Youthful Lusts and Custo-

Cuſtomary Sins. *Faith worki* *Love* makes a *new Creature.* with one Look he beholds the luding Devil leading him into Dungeon of eternal Miſery; with an other, he beholds the *ther of Mercies* kindly calling to and opening his Arms to rec him. With one Thought he c ders the needy and naſty condi into which his Sin had caſt h and with an other, he confid the Happyneſs of the *meaneſt h* *Father's Houſe.* And now he co (thro' the grace of God) to determining Point, even to reſ for *Heaven*; for Heaven, I ſa oppoſition to all the ways and tertainments of Sin. And h upon

II. HE deeply regrets and feignedly *repents* of his paſt Of ces againſt his good Father. E

elical Faith produces an ingenuous elting of the Heart for sinning a-inst infinite Goodness and Love; ith an Aversion as well as Fear to fend again, let the bribe to it be ever so great; and this is true Re-entance.

METHINKS I see, with what a jected and ashamed countenance e Prodigal returns home: With hat sorrow of heart does he con-der his undutiful carriage towards s good Father, and those hateful travagances which he had run to since he left him. Let us con-der his confession, and we shall ave an affecting Account of his rrow.

1. He acknowledges his Sin. —*Father, I have sinned.*—

2. He aggravates it in all its eightning Circumstances. *Against eaven and before thee*, or, in thy ght

3. He

3. He is ſenſible of the deſer
his Sin. *I am no more worthy to*
called thy Son: Make me as one of
hired ſervants. The meaneſt pl
in thy Houſe, is better than all
Advancements of ungodlyneſs.

Firſt, HE acknowledges and
ments his Sin from his very he
His words are very mournful
melting: *Father, I have ſinned.*
ſin, my ſin troubles me ſorely
ſticks me to the very heart to th
how indulgent my good Father
been to me, and what a ſtubb
and untractable wretch I have b
towards him. I have been *as a B*
before him. So that he hangs do
his aſhamed face, and ſmites up
his guilty Breaſt, ſaying, *God be m*
ciful to me a ſinner.

O! When once the ſinner co
to this; when he ſees his o
wretchedneſs, deſolation, and d

r by reason of his sin, and groans
th his inutterable sense of its
eight; there is then a happy al-
ation begun, and he is in the di-
ct way to spiritual peace and e-
rnal Rest. For, the promise of *di-*
ne Rest is made by our Saviour to
ch as *are weary and heavy laden*,
th. 11. 28. And we shall one
y bless God with rapturous joy
tever he made us *Sorrowful after*
s godly sort; For, this works *re-*
tance never to be repented of;
a, ever to be rejoyced in.

Secondly, He aggravates his Sin,
all its heightening Circumstan-
. Alas! *I have sinned against*
aven and before Thee.

(1.) He is sorry for the impie-
of his sin against God: As if he
d said, Ah! I am full of Sorrow
d Confusion, for my great and
ny Sins against my Good God,
the

the God of my Life, the God
my Vows, the God of my Mer
and the God of my Salvation. O
that ever I ſhould be ſuch a wre
to blaſpheme the *Great God* w
the breath which he gave me:
abuſe his Wine and good Creat
in revelling and drunkeneſs:
make the Members which he g
me, *the Members of a Harlot*;
verting the very end, for wh
God my Creator made me;
honouring his Name, thwar
his Will, and deſpiſing his Ju
and Mercy. This is the firſt
cheifeſt Aggravation of Sin, wh
cheifly affects the Conſcience.
Sin is lamented, as Sin; as co
mitted againſt Heaven. The
brew word שמים (Heavens) i
mongſt the *Jews* an uſual Nam
God, as *Dan.* 4. 26. where it
told *Nebuchadnezzar*, that his K

ſhould be ſure unto him, after
t he knew that the HEAVENS
Rule. And ſo in the new Teſta-
nt, *Mat.* 21.25. *The Baptiſm*
John, whence was it! Of Heaven,
of Men? So that the Penitent
ncipally laments his Sin, as Sin;
it was committed againſt the
thority, Goodneſs, and Perfecti-
s of God.

(2.) A true Penitent will alſo
pent, and to his power recom-
nce any injury that he has done
men. He will confeſs his Fault,
eech Forgiveneſs, and make all
ſible Reſtitution to any Perſon
om he has wronged. So the
odigal; Father, I have wickedly
nded and grieved You: I have
ned before thee; My wicked
e has fetch many a tear from
ur Eyes, and many a ſigh from
ur Heart. I waſted your Goods,

I left your Company, I diſ-
garded your Advice: For
which, I ſolemnly arraign and co
demn my ſelf before you this da
and will no more do ſo wickedly

Thirdly, He was ſenſible of
Deſert of his Sin. — *And am*
more worthy to be called thy
Here is more imply'd, than is ſ
ken: For it implies the ſhame, L
and Rejection oppoſite to Son-ſ
As if he had ſaid, I have deſer
to be diſowned and diſcarded
you, my good Father; as I h
alſo deſerved to have my Na
blotted out of the Book of Li
to be abandoned by the God
Mercy, and to be for ever
up in the Dungeon of Darkn
with Unbelievers and Obſtin
Enemies of God.

Thus will a Penitent aggrav
his Sin in the day of his Humili

: which is a true ſtep to obtain
ercy, for *he that humbleth him-
ſ ſhall be exalted*, Luk. 14. 11.
thou dealeſt ſharply with thy ſelf,
ays Tertullian) *God will deal*
ldly with thee. But if thou excu-
t thy ſelf when thou art Guilty,
d will accuſe thee. And there-
e another of the *Fathers* advi-
Sinners to *Load* themſelves
th ſelf-accuſations as the ready
y to *alleviate* the Burthen of
, *Ambroſ.* Theſe lowly Princi-
s made thoſe Holy Men of old,
walk humbly with their God, e-
n to a degree of Humility which
azed the Age they lived in, as
ch as it reproaches this.

WE may alſo further take notice
ncerning the *Prodigals* humili-
on and ſolemn Addreſs to his Fa-
er, that he framed it in his Mind
ore he came to utter it with his

Lips in his Father's preſence. firſt ſaid within himſelf, *I will to my Father, and ſay thus and th* and then he went and ſpake acc dingly. This may mind us to meditate, before we pray to Great God: as the *Wiſe-Man* viſes, *Eccleſ.* 5. 2. *Be not raſh thy mouth, and let not thine hear haſty to utter any thing before* Remember the infinite diſtance twixt the Almighty Eternal and a poor, finite, polluted C ture. *He is in Heaven, and thou on Earth, therefore let thy word few.* 'Tis ill trifling and toying ſuch a tremendous thing as Pra to the Lord of Heaven and E for things of eternal moment true Convert will pray ſeriou and ſenſibly too; *in the ſpirit, with underſtanding alſo.* And crown all, in the laſt place:

3.

3. HE betakes himself in good earnest to serve his Father in *Newness of Life*. We never read that the Prodigal played the Runnagate again after his Restoration to his Father's Favour, but he continued soberly in his Father's Family, and observed the pious Orders of his House. Thus a real Convert will firmly and supremely love that God whom before he dishonoured, and embrace those Laws, which before he despised, and venerate that Piety which before he blasphemed; desiring by *patient Continuance in well-doing to inherit the Promises*.

THUS have we in our Meditations accompanied the Penitent *Prodigal* in all the steps of his Return to God. And that we may in Heart and Deed imitate his *Repentance and Reformation*, I come

now to recommend to you th
three *principal Motives* which i
clined him to it. And truely the
will appear very forcible to eve
ſenſible mind; Namely,

1. THE deplorableneſs
his preſent Condition.

2. THE neceſſity of an
teration of it.

3. THE likelihood of h
ſucceeding in it, upon his earn
Endeavours.

I. IN the firſt place, He co
ſidered the deplorableneſs of h
preſent Condition. He was naſ
as the very Swine he kept, an
much more hungry and empt
than they. The Hogs had a M
ſter that would provide for the
but he had no friend near him
none that would beſtow the Cha
rity of a few Husks upon the poo
periſhing man. He had brough
him

imself to the most abject, sordid, nd comfortless Condition upon arth; and to continue in these ircumstances was the way to pe- ish inevitably.

O Sirs! This is yours and my ase, if we are departed from the iving God thro' our evil heart of nbelief. The *Swines wallowing n the mire* is a Scripture-Emblem f the Sinners spiritual pollution. nd the Famine and Nakedness hich befel the *Prodigal* in his wild amble, foreshews the Misery and retchedness to which a carnal ife leads men. For *if they live fter the Flesh they must die*; they ie to all spiritual good now, and herefore will be separated from ll felicitating Good for ever.

AH! what nasty work is every Worker of iniquity engaged in? To what brutal Lusts and Passions

is he enſlaved! What an ill Maſ
does he ſerve! What a pitiful, d
generate, and unreaſonable Li
does he live! and Ah! What
wretched and deſperate death do
he die? and above all, what
dreadful, painful, unpitied *Et*
nity muſt he undergo?

O Sinner, I beſeech thee even
the Mercies of God which th
deſpiſeſt, that thou wouldſt
thy immortal Souſ that right,
to ſtop thy furious Courſe in
and conſider wiſely what ſwe
neſs there is in a Life of Faith a
Holineſs! What bleſſedneſs in ob
dience to the King of Heave
What Joy there is in peace wi
God! What Honour in Communi
with the Lord of the whole world
What Satisfaction, Hope, and D
vinity there is in a pious Life! an
what Bleſſedneſs and Glory ther

at the end of it. And withal, nſider how near we are to an ernity of Bliſs or Torment, and w unalterable our Condition ll be in the other World, when ce it is entered upon. He that th the Power of thinking, let m think on theſe things.

HOW long ſhall it be ere we me to the determining Reſoluti- for eternal Happineſs? We can- ot endure the thoughts of *dwell- g with everlaſting Burnings*: We nnot deny but we have immor- l Souls, which muſt quickly re- eive an irrevocable Sentence from he mouth of God, according to he manner of our life here. And e daily ſee our ſelves decaying nd drawing on towards the invi- ible ſtate; and yet how late is it ere moſt of us ſet our ſelves ſeri- ouſly to do the will of God, and

many thouſands never come at
to this point. *Ah! Why will*
wiſe Perſon live (ſays one) *ſo*
no wiſe Perſon dares die? Why
we do that with delight, wh
tends to bitter Sorrow? Why
we not lay out our time a
ſtrength chiefly in the Concer
of the eternal Life to come? Sin
this World is but our *Paſſage*, w
do our Affections ſtick here? Ho
can we live in quiet, when t
proſpect of a future ſtate is
cloudy? Or, how can we wi
Reaſon and Self-Love do ſuc
things now, as will be our Con
ſion and Torment in the Eter
State?

TO what purpoſe have we li
ved all thoſe years which God ha
given us, if we have not yet e
fectually conſidered, for what pur
poſe God ſent us into the world

nd in what our happineſs conſiſts? it wiſdom for us to be always roviding for a world in which we uſt ſtay ſo little a while; and ake no proviſion for a world hich has no end? Have we yet o hope in Chriſt? No ſaving in-ereſt in him? No Communion ith God? No Fellowſhip of the pirit? No Senſe of God's Love? his is indeed a very dark and ſmal ſtate, the Shades of eternal eath are in it; I pray you haſten ut of it. No perſon can make oo much haſt where his Life is in mminent Danger. And to quick-n you to this, Conſider the *Pro-ligal's* ſecond Motive; Namely,

II. THE abſolute neceſſity of hanging his Condition. And this ould be no otherwiſe done (he was ſure) but by untreading the ſteps of his *Prodigal Life*. And

therefore, he goes back to his ther with ſpeed; for he ſaw t if he continued at this diſtan from him, he ſhould *periſh by h ger* and nakedneſs and the want all things. Tho' ſome ſins lo fair and alluring to a carnal E eſpecially when varniſht by the luſions of the Devil, yet there nothing in it but Darkneſs, D ſion, and Deſtruction. Like th Apples of *Sodom* which ſome h made mention of, which are (they ſay) to the Eye, but h nothing but duſt within them. Prodigal found this true by ſad E perience; and methinks we ſho never forget his Cry, *Verſe I periſh with Hunger.* My ſ is ſtarved for want of the t meat which nouriſheth to eter Life.

MY Brethren, Our *Fathe Ho*

House is the Church of God: His *Family* is the Congregation of the faithful: His *Son's Body and Blood* received by faith are the true viands which nouriſh to everlaſting Life. If we are deſtitute of theſe, we are infinitely miſerable. For, if ſo, God is our Enemy; His word is our Condemnation; His Son will pronounce ſentence againſt us; and it will be but a little while, and we ſhall be cut off from our outward Chriſtian Privileges like unprofitable Branches, and be *caſt into the Lake which burneth with Fire and Brimſtone for ever.*

IS this a condition fit to be lived in? Can we content our ſelves in the neighbourhood of ſuch Curſes, and under the burthen of ſuch Guilt? Pray, tell me; is it not worth our while to labour earneſtly for ſo ſhort a time as this life laſts,

to

to ſhun the eternal Doom and Tor-
ments of Devils? Has the Prince o
this world ſo perfectly blinded you
Eyes, that you are not ſcared at th
approaches of Death and the Judg
ment to come, tho' you perceiv
that your peace is not made wi
God, and that you are not par
kers of that inward holineſs wit
out which *none can ſee His face* wi
comfort?

MEN, Women, Children, co
ſider I pray you in time; that if
are not regenerated by the holy ſp
rit of God, and do not become i
cerely *holy in all manner of conv
ſation*: If we dare indulge any c
nal appetite, or neglect God's O
dinances, or live in the contem
of any part of God's will: Th
Curſes of God's book belong to
in both worlds, and we m
(for ought any body can aſſure

the contrary) *make our Bed in Hell* before the light of the next day shines upon us.

SINCE there is therefore such absolute necessity of becoming *sincere Converts* to God in time: Let none of us settle again on the Lees of a carnal state, but let us in time *arise and go to our Father*, for he is gracious and merciful and ready to forgive. This leads us to consider the third motive which inclined the Prodigal to return, viz.

III. THE Likelyhood of his succeeding in it, upon his sincere Endeavours. He confided in the goodness of his Father, and trusted that he would not reject but cherish these first kindlings of Love towards him. He considered, with what tenderness his Father had brought him up; and with what unwillingness he parted with him; and

and with what bounty he gave h
a *Portion of his Goods*. And he co
cludes (with reaſon) that his bo
els were not perfectly hardened
gainſt him yet: or however t
tho' he might juſtly loath h
when a *Prodigal*, yet that he wo
love him when a *Penitent*. And
proved according to his expect
on, yea much better than he co
have hoped. For, ſo ſoon as e
his *Father* could get ſight of h
and beheld that his Son's face w
towards him, even whilſt he w
yet at diſtance, his *Father ran*
meet him. The good old Man ſeem
to forget his Years, *he ran* like
nimble youth, (ſuch Spirits had h
Joy infuſed): And tho' he foun
his Son all in raggs, beſmeare
with dung, and ſtinking with th
ſtench of Swine; yet the Father
Love digeſts all theſe loathſom

cir

ircumſtances, and before the Son ould confeſs his fault, the Father *alls on his neck* and vouchſafes to mbrace that lump of filth and eggary. His Father reads his Son's epentance in his looks, and this leſſed Grace blots out a multitude f ſins. The Father does not ſo uch as upbraid him with what he ad been, for Joy of what he now as. For he lookt upon him as *aiſed from the very dead.* His ſins ad been ſo enormous, and he had o long abandoned himſelf to them, hat his Father had deſpaired of his Converſion, and gave him over for oſt. But he now beholds his Son ecome another Man, and now the *eſt Cloaths* and the *beſt Chear* in the Houſe are called for, to entertain im: And all the neighbourhood ings with the *Muſick and Mirth* f the Houſe; and the burthen of their

their Joyful Songs was this, *My Son was dead and is alive again, he was loſt and is found.*

MY Brethren, this is the true Character of Gods mercy to returning ſinners; drawn to the life in this Parable by the Son of his Boſom, who could beſt ſet forth his love to us. Let this then incline us all to return to God with ſpeed and ſincerity: and what ever our ſins have been, let them not overwhelm us into deſpair, tho' they muſt humble us to Repentance.

LET me here leave this Rule with you, which I pray you to remember and practiſe, when my Lips ſhall be cloſed and will be no more able to give you inſtruction. Namely, *That you do not ſuffer your ſins, how horrid ſo ever, to drive you from God, but to him.* For when the Devil has brought you into the

Snare

nare of sin, his next Plea is, That ou can never get out of it: That ou can't have the face to go to od, or to seek his mercy in this lious condition into which Sin s brought you: And if he can evail with the Sinner to sit still in s Sin and never look out for a medy, he has his End. But be- are, I beseech you, of this wile of e Devil; And say with the *Pro- gal, I will arise*, and ask pardon my Father: he has *laid help upon e that is mighty to save*, Isa. 63. 1. d thro' him he *will abundantly rdon*, Isa. 55. 7. The Lord Je- s Christ is *able to save to the ut- rmost those that come to God by m*, Heb. 7. 21. And *will in no se* cast *out such as come unto him*, . 6. 37.

EUSEBIUS has recorded a me- orable passage of St. *John the E-*

van-

vangeliſt concerning a Young M... of a great capacity and a promiſ... Countenance; in order to wh... Education this Holy Apoſtle h... given a particular charge to t... Biſhop of the place where t... young Man lived. But notwi... ſtanding all the care that was tak... he proved a very diſſolute and w... Man; and after the practiſe... many ſorts of wickedneſs, deſ... ring of the mercy of God, he... came the Captain of a band of R... bers, wholly bent to Rapin, Mur... and Cruelty. Of which when... *John* was informed, he rode to... place where he uſed to rob, a... being taken by ſome of them, d... ſired to be carryed to their Capt... But no ſooner did this great Robb... behold the awful face of St. *John*, h... he was ſtricken with ſhame, a... fled way. Upon which the g...

Ap...

postle ran after him, crying, *My my Son! why flyest thou from thy ther, unarmed, and old? O my tender my case; be not affraid; re is yet hope of Salvation for thee. ill undertake for thee, with Christ. ill die for thee, if need be, as Christ d for us, I will hazzard my Soul for ne. Trust to me, Christ sent me.* e Robber hearing this, first stood casting his Eyes on the Earth: d then fell into a trembling, and last wept so bitterly that he med to baptize himself in his n Tears. And here the humi- tion of the *Thief* and the embra- of the *Apostle*, seemed to be other *Prodigal* returning to his *ther*, and received with Joy. r he was hereby brought to Re- ntance and Newness of Life. *leb. lib.* 3. *ap.* 20.

LET us then be assured from the

the abundant Promiſes of G
and the Examples of his merc
Sinners, (of which, his for
rance towards every one of us
near inſtance to convince us)
God will ſhew mercy to the w
of Sinners that have hearts
repent, and forſake their S
Come now and let us reaſon toge
ſaith the Lord, Iſa. 1. 18. *Th*
your Sins were as Scarlet, they
be as Wool; tho' they were as C
ſon, they ſhall be as white as S
The change of your Heart
Life by the Grace of God
make a bleſſed Alteration in y
preſent State and future Expe
tions.

TRUELY, Sirs! there is
day ſo beneficial, ſo happy,
bleſſed to us, as that of our
feigned *Converſion to God.*
then the face of our Heavenly

er is turned towards us, His rms are encircled about us, and Boſom opened to us. Then we y look up towards Heaven with nfort, and think of Eternity th Delight: We may meet Death th an unſhaken peace; and lay our Bodies (as we put off our Cloaths) in hope of receiving em in a better frame in the Re- rection.

THUS have we conſidered the odigal's *Reſolution* of returning his Father; with his Humilia- n before him; and the *Motives* ich excited him to both. Let now more particularly apply all s to our ſelves.

Uſe. AND here the firſt e that we are concerned to ke, will be to bring our ſelves an impartial *Self-Examinaiion* in the preſence of God; whether

ther we are in the Prodigal-E
of diſtance and diſaffection to
or in a penitent and conv
one? How ſtands the caſe
us? Are we of the inviſible Ch
of God, or of the Synago
Satan? *All we like Sheep have*
aſtray, every one in his own
ſays the *Prophet*, Iſa. 53. 6.
are we riſen from the Follie
Wanderings of our vain Co
ſation, or are we not?

THIS is a point which de
our moſt ſpeedy and moſt ſe
Conſideration: What! *Kno*
not your own ſelves, ſays th
poſtle, *How that Jeſus Chriſt*
you, except ye be Reprobates? 2
13. 5. If this work of ſi
Converſion of the heart be no
effected, what a mockery i
our profeſſion of Religion!
how unſavoury are all our P

s and other vain Performances the nostrils of God! The whole rport of the first Chapter of iah, is to chide and rebuke the ifling and unsincere Medlers with eligion. To what purpose do ey take Gods Book into their and, or his *Covenant into their uth, who hate to be reformed*?

SINCE it is therefore a matter fluch Consequence; Let us (without any manner of Misrepresentation) bring our selves directly and mpartially to this one Question; amely,

Quest. HAVE we affectionately and unfeignedly made, And do e (to our utmost Power through race) faithfully keep, the *Vows the Christian Covenant*? Have e such an abiding sense of the finite evil of Sin, and the immense Excellency of *God* and his ways,

ways, that we have ſolemnly
reſolutely devoted our ſelv
God thro' his Son *Jeſus Chriſt*,
cording to the terms of the
venant of Grace? And is
bent of our Heart, and the Cour
our life indeed agreeable to
holy purpoſe? Do you ſerve
or Mammon? Do you live
the Fleſh or after the Spirit?
Faith or by Senſe? Do you re
ble the Prince of Light, or
Prince of Darkneſs? And to wh
of theſe are you ſubject? Who
your heart, and whom do
ſerve? What Intereſt do you
with in the choices and courſe
your Life? either that of God
Jeſus Chriſt, or the intereſts of
World, and the will of the Fl
and the Devil? Does your De
and Reſolution to pleaſe God,
verbear all contrary Deſires

linations? And is the Favour God, the chief happineſs you poſe to your ſelf? And in Or- to this, is the *Holy Goſpel* your oſen Rule of Life?

SINCE many Queſtions are t to puzzle weak Minds and rupulous Conſciences, I have choſen to referr you to one ve- lain one, which is the foundati- of the *Chriſtian Religion* and *Chriſtian Hope*. I pray you, ove your ſelves by it without ceit, the deluſion will be your n, if you deal otherwiſe.

AND if you find your Caſe od, and your Heart and ways uely Chriſtian: be ſure to offer God (thro, the Bleſſed Media- r) the Praiſes due to his Name this Account. O happy You! you can appeal to God in the rds of the *elder Son*, Verſe 29,

Lo! Theſe many years have I ſe
thee, neither tranſgreſſed I a
time thy Commandment? Not
known and wilful Tranſgreſ
or by no ſuch Sin, not truely
pented of. If ſo, the Father's
ſwer to thoſe words may be a
ed to you, *Verſe* 31. *Son, th*
ever with me, and all that I
is thine. We have a promi
full as this, *Rev.* 21. 7. *He t*
vercometh ſhall inherit all th
and I will be his God, and he ſh
my Son. This is bleſſed be
expreſſion; an Inheritance w
exceeds all Eſtimation.

BUT if on the contrary, Y
Self-Examination ſhews you
wanderings from God, and
diſtance from his gracious
ſence. I then beſeech you
all the earneſtneſs I am able
ſpeak, yea, I charge you in

Name of God that you haſten your return to him; for why? O! why? will you die in your Sin, and periſh for ever?

DO you indeed conſider your mortality and immortality? Have you ever thorowly conſidered, how dreadful it is to die in a *Prodigal State*? at a wide diſtance from your Father's Houſe? And under his heavy diſpleaſure? Without hope of Heaven, or any further mercy from the ſole Fountain of it? With Terrors without, and Agonies within? With an Almighty Enemy above, and immortal Enemies beneath? Cruſht by a multitude of intolerable ſufferings, without any manner of ſupport, or hope of mitigation?

SURELY the merry contented Sinner never yet thought ſo far as this: He is ſo dazzled by the preſent

ſent *Gaity* of Sin, and ſo hoo
winkt by the *Prince of darkn*
that he diſcerns not the dark clou
which gather about him, and t
horrible Tempeſt which is fallin
upon him. But there is one Te
of *Scripture*, which one wou
think ſhould awaken and und
ceive every Sinner, that is not p
fectly dead to all that is ſpiritu
It is that tremendous Queſtion
to ſinful men by the *Holy Gh*
Rom. 9. 22. What if *God, will*
to ſhew his wrath, and make his
er known, endured with much l
ſuffering the Veſſels of wrath fit
for Deſtruction? O dreadful! T
righteous God will give an Exa
ple of his Almighty Power in t
Puniſhment of the damned. It ſh
be ſeen by Angels and Men, ho
miſerable the Omnipotent God
able to make condemned me

W

Who knows the Power of his Anger? says the Psalmist, *Psal.* 90. 11. It exceeds comprehension, yet must be endured by guilty persons to all Eternity. *As the man is, such is his strength.* Judg. 8. 21. A Giant can give a more smarting and a more deadly Blow than a Child. O then, who can bear the weight of *Almighty Power* put forth to the utmost in direful Vengeance? and that for ever? O dismal Sufferings! Which no Revolutions of Ages, or Millions of Years can so much as lessen! For still those miserable Souls are no nearer to an end of their sufferings than at the beginning of them.

TELL me, all ye that live unrighteously, unsoberly, and ungodly! Are ye willing to die thus? *Can ye dwell with everlasting burnings? Can your Hand be strong, or*

can your Heart endure, in that D
in which the God of Judgment ſh
deal with you after your deſerving
I know, ye cannot. O then! Tak
better Courſes in time, that ye
may come to a more bleſſed end.

AND yet, leſt I ſhould no
have ſufficiently rouzed the Le
thargick Sinner; and becauſe I
know, that ſuch as *ſee their natur*
Face in a Glaſs, and are terrifie
with it for the time, are apt to g
away and forget what manner of me
they are, and how near and terri
ble their dangers are; and becauſe
the inviſible Enemies of goodneſs
will be buſy in their endeavours to
ſteal away the Seed ſown; I make
this requeſt to every Captive of
Sin and Satan, that they would
retire, and give the following
Queſtions ſerious Conſideration: by which I deſire you to ex-

poſtu-

ostulate and reason the Case with our own Souls,

st. Quest. LOVEST thou the God of thy Mercies and Bliss so little, as to part with his Favour for such trifles as Sin affords? For a little Drink which thou needest not, and which can only please thee whilst it is runing down thy Throat? Or, for a few moments of filthiness, *like Esau, who for one carnal Morsel sold his Birth-right?* Or, for a few Sums of Money, which thou must leave quickly, or they thee; and which bring disquiet to thy mind, and *cannot profit thee in the day of wrath?* Or, for a few ill words, which bring neither Profit nor Pleasure here, yet pull down infinite Torments in the eternal State? What a reproach is it to a reasonable Creature to act so madly and disingenuously?

2*d. Queſt.* IS the *Authority* the Great God ſo contempti that his Command will not ſ thee? Do you deſpiſe the Gov nour of the World, *who is able deſtroy both the Soul and Body* e nally?

3*d. Queſt.* CAN any thing b *Secret* to God? or will the hidd ſins of men be long ſecret to t world? Does not *God fill all pla with his Preſence?* Does not knowledge enter where the Li cannot? And has he not appoint a day, when every *ſecret Sin ſh be laid open?*

4. *Queſt.* HAS not any So greater *Peace* in the mortificatio of inordinate Luſts and Paſſion than in their rage and fury? I there not greater Sweetneſs, Ho nour, and Hope, in the Liberty of thoſe whom the Spirit of Go

free

rees from the Tyranny of Sin;
han in the Slavery, Toiles, and
xations of such as are the Slaves
beastly Appetites and Passions?

5th. Quest. DOES not Christi-
n Self-denial produce great in-
ward Comfort? And does not the
Conquest of a Temptation bring
s the Joy and Glory of a Noble
riumph? And does not spiritual
oy vastly exceed carnal Mirth?

6th. Quest. HAS not sinful In-
dulgence sad twitches of *Conscie-*
nce, a painful regret of mind, and
lismal fore-boadings of an after-
reckoning? Threatning them, as
(they say) *Cæsars Ghost did Brutus*,
o meat them hereafter to their
Terror.

7th. Quest. IS it a light matter
o contradict the *End* for which
we were made, and to pervert our
faculties, and abuse the mercies of

God? Will a juſt God bear th
long?

8th. Queſt. IS it not *Self-en*
ty to deſpiſe the *Lord Jeſus Chri*
the gratious Saviour of men? A
to trample on his blood, greive
Spirit, and neglect that great S
vation which he has purchaſed
ſo dear a rate?

9th. Queſt. WHAT if th
ſhouldſt be *forſaken* of God, and
ven up to the blindneſs, hardn
and perverſeneſs of thine own C
ruption? Would not your C
then be as wretched even as th
of Devils themſelves?

10th. Queſt. HOW many *M*
eies of God are paſt! How ma
preſent! And what offers are ma
of an Eternity of mercy to com
And ſhall all theſe loſe their end
Will not theſe Rivers of oyl m
and ſoften your hard heart?

11th. Q

11th. *Quest.* HOW if you should be taken out of this world this day, by some *violent distemper*, or some unseen Accident? How could you appear before God? Or render an account of all the passages of your Life? Or bear the doom of the last Sentence!

12th. *Quest.* DID you ever look back on any Sin committed, and not with it *undone*? Does not Sorrow succeed the shameful Acts of wickedness, as soon as ever the Violence and Rashness of it is over? And why then, will you again make work for Sorrow and Repentance?

13th. *Quest.* IS it not the greatest *Honour* that man can have, to converse with God? The greatest satisfaction, to have Peace with him? And the greatest happiness, to be his Favourite?

14th. Qu.

14*th. Queſt.* Is not our *depart* from God the Cauſe of our S rows, and the very Eſſence of Miſery? Would not Hell it ſelf its Name if the gratious preſe of God where there? And u the whole:

15*th. Queſt.* HAVE we any *tereſt* or *Concern* upon Eart great and important; as to re of our ſins, and return to our and to *glorifie his Name upon E and do the work he has given do?*

CONSIDER theſe things ly and *ſhew your ſelves men.* as Reaſon and Self-preſerv (influenced by Faith) will d you in this Caſe. Grudge no pray you) to ſpend a little tim ſecure a glorious Eternity.

AND let me here ſubjoyn Saviours words, (tho' ſpoke

n other Account) *what thou dost, do quickly.* The shortness and uncertainty of our mortal Life will ot bear the Lingerings and Loiterings of a tedious Suspense. Many a Soul has been snatcht away into its eternal Condition, whilst it has been entertaining it self with uncertain Thoughts of preparing for it.

INDEED nothing frustrates the Design of Religion more, than the putting off the Holy Purposes of it from day to day: Because this administers something of Rest to a deluded Soul, and at the same time prepares a Net for its Destruction. And Alas! How many thousands have perished in this fatal Snare! Tis very probable, that of the many Millions now in Hell, there are but few but had in their Life time, some thoughts of re-

repenting hereafter. But wh
God says, *Now is the accepted ti*
Now is the day of Salvation, 2 Co
6. 2. It is a very absurd and hat
ful Presumption for a poor depe
dent Mortal to say, *Not Now*, *b*
hereafter. By mens delays, th
harden their hearts; they ma
the Bonds of customary sins stron
er; they provoke God to gi
them up to their Lusts and Del
sions; and tho' they will ever
day need more Grace than oth
in order to their Repentance, y
they are less and less likely to o
tain it. So that in effect, by pe
swading people to delay their Re
pentance, the Devil secures h
Game better than he could b
bringing them at once to resol
against Salvation; Because this i
so horrible a thing that no Consci
ence can be supposed to bear i

long;

ng: Whereas the other way of *ercastination* very often prevails n men to their latter end.

BESIDES; Consider, *my Bro-* *r!* If it could be as you vainly roject; that you could spend the oft of your time in Sin, and yet e saved at last. Would you not e ashamed to appear before the finite Majesty of your *Creator*, hen you reflect on what you ave done; and see how much you ave done for the Devil, and how ttle for God?

WHAT! Shall your old Age nly be at Gods Service? Will you ffer dry Bones upon his Altar? n honest Heathen would Blush at his. *Does it not shame thee* (says Seneca) *to squander away the active nd useful part of thy time in vice, nd onely to reserve those last hours f thy life for Sobriety and Vertue,*

which

which thou knoweſt not how to emp
otherwiſe? And again. *Ah! Fo*
late is it to begin to live, when
life is ending. Sen. de Brev. Vit
And we have it from a better P
that the *Blind and Feeble Cat*
(the Emblems of old Age) *Offer*
in Sacrifice to God would not be
cepted, Mal. 1. 8. That is, wh
they had a *Male in their Flock,*
more ſtrong and more perfect S
vice in their Poſſeſſion) as all
as are young now have, over w
will be in their capacity when th
are old.

SO then for as much as t
Youngman in this Parable has b
the Subject of my Diſcourſe all
long, I now turn my concludi
Exhortation to *Young Perſons* in
particular manner.

YE that are now in the Flo
er of your Age, and the morn

your time; Consider, I pray your
Misery which attended the
misled Youth in the Text:
d be careful that you do not
spend the golden days of your
ife. O! What a vile shame is it,
any Young men and Women
Sacrifice their *First-fruits* to the
evil! To pollute some of their
st-breath by prophane Lan-
uge! And to dedicate the prime
their Strength and Time to Lust,
d Wine, and Prophaneness! I
eech you, do not thus foolishly
nd perversely. This will onely
the sowing of Thistles and Bram-
es in the spring, which will not
mfort but torment you and tear
ur Breasts in your reduced years.
r, if you should be so unwary
nd unhappy, as to begin your
ears in polluting Follies; it will
me to this, namely, that you
must

must either walk back, and und
what you have done amiss w
Shame and Sorrow, (if God g
you such grace) or go on he
lessly to eternal Horrour and
struction.

LET me therefore advise you
set out aright, that you may
your Course with Joy. Do no
much as desire to taste the p
nous baits of youthful lusts.
madness to eat that which w
your death if you do not vo
up again.

IF therefore the *Sottish W*
bibber, or the nasty Creature w
is above others called *Unclean*
the person who by Cozenage
Robbery gets *unjust Gaines*, say
thee, *Come with us, Partake of*
Mirth and Jollity. As thou fea
God, *consent thou not.* Be not a
taker of their Dainties, lest thou

for them when the reckoning
ought in. *If you laugh with them*
you will howl with them here-
r.

AND beware, Young People,
you think not within your
r selves, that you have so much
e before you, that you may Sin
and repent hereafter. Lest
h come suddainly, and finding
n Sin, you be doomed eternal-
to that place of torment, where
repentance will be in vain. 'Tis
nitely best not to taste of Sin at
; for one Sin does but open a
p for a greater, till the con-
nce be laid waste, and then 'tis
Thousand to one but the Soul is
for ever. Let me therefore in-
at you, to accustom your selves
sober *Thoughts* and divine *Medi-*
ions in your Youth. Begin this
ble Exercise betimes, by which
me-

methinks, a good and wise
seemes to excell the sottish an
thinking part of Mankind,
than these exceed the more la
ous part of Bruits.

AND that I may give y
proper Subject for your earl
ditations; I think, you'l scarc
a Consideration which more
to your advantage, than to
deeply and frequently, of the
fits of an *Early Conversion*:
of which I will briefly hi
You.

I. YOUTH is the proper
appointed by God for it. This
to be taught *in Type* under
Mosaick Law, by which they
required to offer up *Lambs*,
Calves, *young Pidgeons*, *and the*
Fruits of all. And is expres
quired, *Eccl.* 12. 1. *Rem*
now *thy Creator in the days*

b. 'Tis indeed the proper time
t, because we are made wholly
God, and ought to enter upon
work in God's Vineyard so
as ever we are able to do any
g there. If otherwise, how can
resent our selves amongst the
urers in the evening to receive
es? Or how can it indeed be,
the Nature of things? Can he
a plentiful Harvest who
cts the proper Seeds-time? Or,
he come timely to the end of a
g journey, who loiters long in
morning? *Solomon* lamenteth,
Man knoweth not his time, Eccl.
12. And if you trifle away the
den *Season* of Youth, you will
e reason to take up the same
mentation at the last.

II. CONSIDER, if in your
uth you set your self to the work
Religion, it will the more *surely*
be

be accomplisht. Now, time is before you: Your Heart is comparatively tender; Your actual are fewer; Your faculties free; Your mind less prejudi Your God more near you; and promise of your finding with him very positive, 8. 17. *Such as seek me early find me.*

III. THE more early your version is, the greater will *growth in Grace* be. To what led eminency in Grace will advance, who have been impro their Talents ever since they capable of acting with Re They will be *able to run wit Horsemen*, and be some of the most in the Christian Race.

IV. HEREBY your inward will be the more firmly estabi You will shun those doubts a

Love of God, and the safty of our case, thro' which many go ooping and with a sad heart.

V. YOU will be the greater *Ornament* to Religion: It will be seen in you, that the Grace of God is able to subdue the violence of youthfull Lusts: To do which Philosophy hes confest its weakness; and therfore *Aristotle* affirms that *Young Men are not proper hearers of the Rules of Philosophy*. But the Grace of our Lord Jesus Christ made *young John* a steddy Disciple, and *young Timothy* a grave Bishop. It is recorded to the Honour of *Manson* to this day, that he was *an old Disciple*, Act. 21. 16. And St. *Paul* speaking of *Andronicus and Junia his Kinsman*; gives them an honourable Preference (even the Right hand of Fellowship) as those that were *in Christ before*, Rom. 16.

16. 7. God will ſurely *honour* [t]*hem who thus honour Him*, by an ea[r]preferring of his Service before the glittering Temptations [p]poſed to their Senſes by the Wo[r]Fleſh, and Devil.

VI. YOU will hereby beco[me] a greater *Help* to others; a [m]eminent *Example* to them, a [m]ſufficient *Councellor* and *Comfo[r]* of them; and a more powerful *terceſſor* for them

VII. YOU will have gre[at] *Hope* and *Comfort* in your De[ath] Which indeed you will find wo[rth] all thee pains you have undergo[ne] All the weary ſteps which you h[ave] taken in your Chriſtian race w[ill] be forgotten, when once you co[me] to *finiſh it with Joy.*

THERE may be ſome extra[or]dinary Inſtances which ſeem contradict this: But in the ord[i]nar[y]

ry procedure of things, a *strong* ith will have *strong Consolation.*

VIII. THIS is the way to greater ory in Heaven. You'll shine like rs of the first Magnitude. The oung Diciple St. John was *the Di-ple whom Jesus loved, and lay in his* som, Jo. 21. 20.

O admirable! To what Peace, nd Glory, and Honour, and Bliss, o the commands of God lead us. t may well be sayd, *Blessed are ey who do his Commandements,* ev. 22. 14. They have even ow some fore-tastes of the *Fruit of e Tree of Life.* They are now be-oved of *God*; Members of the *Lord sus Christ* comforted by the *holy pirit*; guarded by Holy Angels; part of God's Family, yea his dear hildren, and the Heirs of his King-om. Such is the Happyness, (shall say?) or rather the Glory of the

faithful servants of God. Aspi
unto this advancement, all ye th
have any sense of Honour! W
can too soon make sure of th
which cannot be duely value
when enjoyed; nor ever recover
when lost?

O that every obstinate Sinn
(who is the *real Prodigal* in th
Text) would effectually con
sider this. *Count up the cost* of yo
Sins, O ye unthinking Souls!
there be any possibility in Arithm
tick to sum up the least part of
Consider what you lose by yo
distance from God; and your bei
destitute of the *Hope which is set be
fore you.* Will your few momen
of sensual pleasure, and your se
pence of unlawful Gains, (whic
is all you can pretend to get by Si
make amends for the infinit Loss
of Heaven, and the eternal suff

ranc

rance of Hell? If not: why tarriest thou in such a state of Loss and Danger? Why do you not instantly arise, and humble your self before God; and inquire with all the concern you are able, *what you must do to be saved?*

O my Brother! Every hour that you deferr effectual amendment, you run such a Risque as is enough to amaze you, when ever you seriously state your own case. For, there is but the rotten Plank of this frail Life, betwixt you and everlasting Torment.

WHEREFORE be advised, Young Men and Women, to go forth early to your Labours in *God's Vineyard*, and then your work will advance with your time, and your improvements will be so conspicuous, that you will be like *Pillars in the Church of God.* Your

ſteddy courſe in the ways of G
will glorify your *Creator, Redeem*
and Sanctifyer; and will adorn y
Profeſſion; and honour yo
Name; and comfort your hear
and eternize your Happyneſs.

AND whilſt vitious and pro
gate Youths afflict their Frien
defile their Conſciences, beclo
their underſtandings, wound th
Souls, bring temporal Judgme
upon their Countrey, and eter
Plagues upon themſelves: Y
will reſt *quiet from the fear of E*
in both worlds; being ſenſibly
tereſted in the favour of God, a
in his promiſes relating to *the L*
that now is, and that which is to com

O! how can any of us then r
fuſe to live with ſuch Honour
our holy Religion directs, in orde
to die in ſuch Peace and Bliſs as
doth promiſe?

T

TO conclude therefore, Let us ll seriously set our selves to turn nto the Lord by a penitent and re- enerating Faith in our *Lord Jesus hrist*. Let us *arise and go to our Father*, whilst He yet looks whether we will return to our duty or not; and is desirous of an oppor- tunity to shew us mercy. And if we thus turn to him, and walk in his wayes; we shall certainly find the kind Embraces of our *Heavenly Father* now; and be commended of him before two Worlds of Men, and Millions of Angels in the last day; and from thenceforth par- take of the Bliss and Glory of his *Kingdom* for Ever.

WHICH I pray *God* vouchsafe to us all, for the sake of his ever- blessed Son, our *only Mediator* and *Redeemer*. *AMEN*.

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A Particular Account OF THE RISE & PROGRESS OF THOSE Religious Societies of Youngmen Which have of late been Erected in the CITIES of *London* & *Westminster*; With a Specimen of their ORDERS.

Giving also

A Faithful Relation of the Successful Endeavours of Reformation, which have of late been made by these and other Societies meeting together Weekly for that End.

WITH

Brief *Answers* to some *Objections* which have been made against them.

Printed in the Year 1696.

Jamaica, See Dedication

To the *Citizens* of *London* and *Westminster*, among whom these *Religious Societies* are of late Erected: and to whom this *Account* of them is hereby particularly addressed, and the *Encouragement of them earnestly recommended.*

SIRS,

I *Conceive it very proper for me, and of the greatest Concernment to you, to lay particularly before your Eyes those hopeful Means of* Reformation, *which GOD hath lately pleased, in Infinite Mercy, to raise up amongst you.*

I know, I need not tell you, That you are Denizons of a City, which for its commodious Scituation, Trade, Riches, and Plenty of all necessary

Accommodations, is inferiour to few and for its Evangelical Enjoyment Liberty, and Laws, is happy abov all the Cities *in the World.*

But I must in Conscience mind yo That all these great Enjoyments ar in manifest Danger of being lost b those horrid Enormities, which hav for some Years past abounded in thi great City: for indeed, they ar grosse, scandalous, and crying; eve to the Reproach of the Government your City, and to the great Dishono of the Christian Religion. And there fore, I beseech you, even by your Hop of Mercy in both Worlds, that yo would effectually set your selves to pu up those Pestiferous Roots, which wil produce nothing but Gall and Bitter nesse to You and Yours, in this Life and that to come.

And I entreat you, with all possi ble Earnestnesse, that you would no

trifle

rifle nor deliberate long, in a Case of such absolute necessity; but set to it with as much Earnestness and Assiduity, as you would to quench the Flames which you saw kindled upon your Houses (of which you above others have had awakening Instances) or, as you would remove Persons infected with the Plague *from among you: A dismal Case too, which you have reason to remember. And I am sure, the least measure of* Christian Faith *will assure you, that these are but some of the smallest Instances of the Vengeance of an* Angry God.

It nearly concerns us of this Nation to take notice, That God does, at this day, try us both in a way of Mercy *and* Judgment *at once. We have no small part of the Evil of* War *upon us; and yet the most dismal Effects of it are at a happy distance from us. We are, at the same time, destitute*

of

of Treasure, *and yet in a Wealth*
Condition. And we have had ver
considerable Advantages and Disa
vantages in our Encounters with t
Common Enemy; *so that Almigh*
God seems at this day to have dra
forth the Sword of his Justice again
us with one Hand, ready to give th
last strokes of his deserved Indigna
on: whilst, at the same time, his oth
Hand is all the day long mercifu
ly stretched out to a disobedie
and gainsaying People. *And i*
deed, both the Providences of GO
and the Sins of Men, seem to be a
vanced to a full Crisis, *either for*
Reformation or Destruction. A
London *is many ways loudly warn*
to reform, that it be not ruin'd.

HOW can you then, in Reason, i
Policy, and in Self-love, (*as well a*
in Conscience, and in the Faith an
Fear of God) *delay to take away th*
Cause

Causes of God's Wrath? How long shall those worse than Midianitish *Women be a Plague and Reproach to your City? How long shall they be tolerated to spread their Nets in the very Streets, yea, before the Sun; and to bring their Rottenness into the very Bones of so many Persons and Families? How long shall the Disorders of* Publick Houses *go unpunish'd, whereby many a young Man (that might have done good Service to his Country many ways) is utterly emasculated, and becomes feeble as Old-Age, and trembles like a poor enervate Paralitick?*

IS it not absolutely necessary to our Prosperity (*as well as* Salvation) *that the* Holy Name and Day *of the Lord be sanctified, which have been so dreadfully polluted and prophaned among us? And that every* Family *which would be thought desirous of*

God's

God's Blessing, should daily seek it by solomn Prayer? And that they seriously set up Religious Houshold-Government within their Walls, as they would not be of the number of those who disown all Relation to God, and Dependance on Him?

Will you be discourag'd from this because some distracted People will call it Fanaticism, *and give it sundry ill Names, which the Enemy of all Goodness puts into their Mouths? Will you be mock'd out of Religion, and the Worship of God, and the Promises of His Favour and Kingdom, by such* Unreasonable Revilings? *Or rather will not every one that knows the Duty and Reward of a* Christian, *rejoice and glory in trampling down such puny Enemies of their Salvation?*

TEA; Let no Man's Heart fail him, tho' he sees some Sons of Anak *appearing as Champions, in the Cause of*

f these Uncircumcis'd Enemies of God. You may, in the following Pages, ehold young Striplings *going forth ith a generous Courage againſt theſe* blaſpheming Goliahs, *who deſie God and his People: And, praiſed be God, e have ſome* Honourable Magiſtrates, *who go forth as Leaders in this Divine Cauſe; and we hope they will at laſt ſmite* overgrown Vice *in its impudent Forehead, and cut off the Head of it by the* Sword of Juſtice; *ſince they go forth againſt it* in the Name of the Lord.

AND, O! what a brave and bleſſed ſight is it, in theſe degenerate and debauch'd Times, to behold young Men (not led by ill Women to the correction of the Stocks) but leading them to a juſt Correction! And to obſerve them taking greater Pleaſure in ſinging of Pſalms, *than others can poſſibly take in their* prophane *and* obſcene

scene Songs; *and, in short, better pleased in the punishment of Wickedness, than the poor abandon'd Wretch is in the commission of it!*

AND in this happy and blessed Work you have in your City some of almost all Ranks and Qualities of Men effectually, tho' secretly, engaged thro' the late Mercy of God to us, viz. Members of the Honourable House of Commons, Justices of the Peace, *and* Gentlemen, *together with* Citizens *of all Ranks*, Officers *of divers Qualities, and* private Persons *of all sorts: So that you may have* Society *to joyn your self to, suitable to your respective Quality and Condition, be it what it will: And therefore every Inhabitant of this* great City *has at this day a most valuable Opportunity of doing great Service to God and his Country, of what quality or capacity soever he be.*

AND

AND shall I now need to ask you at you resolve to do in this matter? , which side you will take in this rife, betwixt the Kingdom of God, d that of the Devil? Dare you be the number of those who revile, scourage, and oppose these Persons the prosecution of scandalous Sins, hich are our worst Enemies, and so- ss Plagues? Yea, can you be cool d unconcern'd in this important ffair?

I must tell you, That there can be Neuters *in this War betwixt the rince of Light and that of Darkness. t is the known Rule of our Lord and aster,* That he that is not for him, against him: *and,* That he that thereth not with him, scattereth broad. *So that your neglecting to ppose the growth of Sin, according your Place, is a manifest cherishing*

of

of it, in God's Account, and consequently an Enmity to Him. And if you are against GOD, He will be against you: and if so, nothing in the World can befriend you.

THERE is a natural tendency in Vice to ruine any Person, Family, City, *or* Nation, *that harbours it. It engenders Sloth, Variance, Profuseness, Pride, Falshood, Violence, and a Neglect and Betraying of the Publick Good. It dulls the Understanding, takes away the Sense of Honour, Dispirits Manhood; cuts the Nerves of Diligence, and destroys the true Principles of Commerce and just Dealing. And by these means it directly tends to undermine and overthrow the Prosperity of any City, or Publick Body.*

BUT

NOT Ruine will purſue Vice the ſwiftly and ſurely, becauſe it is d on by the juſt Vengeance of ighty GOD, the righteous Go- nour of the World; of whoſe ful Judgments upon other Ci- abroad, you have been ſuffici- ly inform'd of late, if you have gotten the former Strokes of it your ſelves. You hear from rna, Jamaica, Malta, Sicily, other places, that many great famous Cities have been ſhat- d, and ſwallow'd up by dread- Earthquakes: whereas the ſame OD (though mightily provoked us) was pleas'd only to ſhake jogg us in a very gentle man- by the ſame Expreſſion of His pleaſure.

O Sirs!

To the Citizens, &c.

O Sirs! take the gentle Warning, and improve the Merciful Reprieve; leſt His Vengeance ſwallow us up alſo, when He next ariſe to ſhake terribly the Earth. *This, in* Duty, *laid before you, by*

Your Affectionate

Monitor,

J. W.

A
Particular Account
OF THE
ISE & PROGRESS
Of thoſe
Religious Societies, &c.

I Do not here undertake to give an Account of all the *Pious Fellowſhip* of Youth, which hath been amongſt us in time ſt, (which, we may hope, has n the Practice of ſerious *Young* n in all Ages, and among all the various Denominations of *Chriſtians*;)

stians;) but to give a short Na
tive of the Original of those
gulated Societies, which are
(thro' the Grace of God) co
cuous among us for many g
Works; and which (if duly
courag'd) may very much co
bute towards the Support, Hon
and Advancement of these *Th*
Kingdoms, in Church and St
and yet are but too little kno
to very many among us.

NOW, as far as I am abl
trace their *first Rise*, it was t
introduc'd by the Gracious Pro
dence of God.

IT is now about Twenty ye
ago, that several young Men
the *Church of England*, in the Ci
of *London* and *Westminster*, we
about the same time touch'd w
a very affecting sense of their Si
and began to apply themselves
a ve

very serious manner, to *Religious Thoughts and Purposes.*

As to their manner of Life before this, I am inform'd, That tho' some of them had been guilty of great Lewdness, and yet became very affectionate Servants of God afterwards, (even to an eminency, in the Judgment of some, who with wonder consider'd their happy Change) yet the greater part of them were such as had enjoy'd a better Education, and had not sha-red in the scandalous and heigh-ten'd Enormities of these *later days*, otherwise than by their having been too insensible of the Dishonour done to God by them. But they now began to look on their own and others Sins, in another manner.

I was, about that time, made pri-vy to the Spiritual Sorrows of one

of

of them: who with floods of T
lamented, that he had not till t
had any affecting Apprehension
the *Glorious Majesty* and *Perfect*
of *God*, nor of His Infinite Lo
Men in his Son Jesus Christ:
that he had not before felt any
Convictions of the *Immense*
of every Offence against God,
it be but (said he) in the wil
Neglect or Misperformance of
Duty to Him. But now he
and groan'd under all this, in
sharp and pungent Convicti
And withal perceiving the uni
sal Corruption of *Humane Nat*
and the deplorable Crookedn
and *Deceit* of *Man's Heart*;
with what a world of Temptati
we are encompass'd, being wit
besieg'd by many invisible Legi
of *Infernal Spirits*. When he c
sider'd all this, his Soul was e
pou

ured out within him, and he was
danger of being overwhelmed
th excessive Sortow.

THE Case was very much the
e with several young Men at
same time, (as he then told me)
e of which had been greatly
pted by the Devil (that *Mur-
rer from the beginning*) to lay
lent Hands on themselves;
ch was also (he confess'd) his
Temptation; and that so ur-
t and incessant, that Sleep de-
ted from his Eyes, as well as Rest
m his Soul.

IN this mournful Season, these
disconsolate convicted Persons of-
n resorted to their *Ministers* for
piritual Advice and Succour; be-
king themselves in good earnest
the ways of real *Piety*, and eter-
l *Peace*. And it many times fell
t, (as the same person inform'd

me) that several of them met to-
gether, at the House of their Spi-
tual Physician, seeking Cure f
their *wounded Spirits*; and so co
tracted a little Acquaintance
those Providential Interviews.

FOR, alas! (*as he suggeste*
there needed little other Langu
but that of their Looks to disco
their inward Sorrows to each oth
(especially when they came p
par'd to open them to their *M*
ster) and they needed no other
guments to incline them to p
each other's Case, but to consi
their own; there being a Propen
ty in *Nature* to succour those w
groan under the like Miseries w
our selves. So that by these a
the like means they soon contrac
a very intimate acquaintance.

THE Benefit of Dr. *Hornec*
Awakening Sermons, and the M
ning

ng Lectures on the Lord's Day in
rnhill, preach'd by Mr. *Smithies*,
chiefly design'd for the instruction
Youth) having occasion'd much
this happy Work upon the Spi-
its of these *Young-men*; they did
re particularly apply themselves
these Divines for Direction, who
d been Instruments in the Hand
God for their conviction.

AND upon their frequent Ap-
cation to these and other *Mini-*
rs, it was advised, That since
eir Troubles arose from the same
iritual Cause, and that their In-
nations and Resolutions centerd
the same Purpose of a holy Life;
ey should meet together once
week, and apply themselves to
ood Discourse, and *things wherein*
ey might edifie one another. And
r the better regulation of their
eetings, several *Rules* and *Orders*

were prescrib'd them, being such as seem'd most proper to effect the End propos'd.

UPON this, they met together, and kept to their *Rules*; and at every meeting (as it was advis'd) they consider'd the Wants of the Poor; which in time amounted to such considerable Sums, that thereby many poor Families have been reliev'd, some poor People set into a way of Trade suitable to their Capacities, sundry Prisoners set at Liberty, some poor Scholars furthered in their Subsistence at the *University*, several Orphans maintain'd, with many other good Works.

BUT they were not presently brought to those *pious Exercises*, *Orders*, and Things of *publick Benefit*; to which they are now, by the Grace of God, advanced.

Creature is born in its full Per-
tion, so the improvement of
ese Societies grew up by degrees,
conferring one with another,
d by their enlarg'd Desires of
oing Good, as Occasions and Ad-
ice were offer'd them. So that I
annot but recommend *Christian*
ociety with the greatest earnest-
ss, to all sorts of Men. It must
eds be as useful to *Magistrates*
d *Ministers*, in carrying on their
duous work of regulating and re-
rming Mens Manners, as daily
xperience shews it to be to *Ar-*
ts and *Tradesmen*, who joyn to-
ther in *Companies* and *Societies*,
d find their Arts and Interests
dvanc'd by a multitude of Heads
d Hands. So that we may very
roperly pronounce *Solomon*'s *Wo*
him that is alone.

THESE *Young-men* soon found the Benefit of their Conference one with another, by which (as some of them have told me with Joy) they better discover'd their own Corruptions, the Devil's Temptations, and how to countermine his *Subtile Devices*; as to which each person communicated his Experiences to the rest.

IT seemed proper, for the better management of their *Common Stock* for Charitable Uses, to chuse two *Stewards*, as the *Managers* of their Charity. And the two first Stewards that I find (after diligent search) were in the Year 1678, whose Names I have by me, with a recorded Succession of them to the beginning of the Reign of King *James* II. at which time the face of the *Reformed Religion* being clouded, and all private Meet-

meetings ſuſpected, ſome of theſe young perſons, not having dig'd deep enough to have a firm Root in Religion, began to ſhrink and give back, (like the Seed in our *Saviour*'s Parable, which had no deepneſs of Earth) being afraid of the Jealouſie of the State againſt them, eſpecially when they ſaw the *bloody* and *mercileſs Executions* in City and Country, with which that Reign began, which dy'd it of ſuch a crimſon colour, as render'd it frightful to many, particularly to theſe young *Proſelytes*, inſomuch that ſome of them forſook their wonted Aſſemblies, and getting looſe from their ſtrict *Rules* and good *Society*, they grew cool in Religious Concerns, and alas! ſome of them grew looſe and extravagant.

Times of Danger are indeed Times of Tryal, and many times of Falling; as it prov'd to the first Followers of our *Blessed Saviour*, who kept close to their Master whilst he was at liberty, but when they saw him apprehended, and in the hands of powerful Enemies, *they all forsook him, and fled.*

But, thro' the Grace of God, there was not such a total tergiversation among these Disciples of our Lord; but, on the contrary, some of them being encourag'd by others, who till then had not been of this Society, being also griev'd at Heart to see some of their Brethren *turn their Backs in the day of Battel*; and being animated with holy Zeal against the growing Interests of *Popery*, (which then appear'd not only open, but in Armour; being promoted by the utmost

most Power and most earnest Zeal the *Prince* then reigning): Being (I say) greatly moved on all these accounts, they took up a more vigorous Resolution than ever, to do what in them lay towards the maintaining and encreasing the Purity and Power of Religion in themselves and others. And seeing that the *Popish Mass* was then publickly celebrated not only at the *Royal Chappel*, but in other publick places, they set up (at their own expence) publick Prayers every Evening at Eight of the Clock, at St. *Clement Danes*, which never wanted a full and affectionate Congregation. And not long after they set up an Evening Monthly Lecture in the same Church, to confirm Communicants in the holy Purposes and Vows which they made at the

Lord's Table: And by this publick Lecture (which was greatly frequented) many were confirmed both in the Profession and Practice of the true Principles of *Primitive Religion*; for they were preached by the most eminent *Divines* about the *City* from whose Lips and Pens *Popery*, receiv'd such Wounds, as all her Art will never be able to cure.

IT was the Design of these young Men, from the first framing of their *Societies*, to conceal their Names from publick Knowledge, lest it should seem to be a Device to catch the Applauses of Men, which is but a very poor matter, an aerial Blast, of little importance if you obtain it, and of which you can have no hold; and they look'd upon it with a just Disdain, in comparison with those *exceeding great*

and

and precious Promiſes which the Unchangeable God hath ſet before men. But they had now a particular Reaſon for concealing their Names from all but their Miniſters and a few Friends; for the Eyes of *Papiſts then in Power* were intent upon them, who (together with thoſe their Underſtanders, whom Gain and the Promiſes of *Court-favour* had brought over to their Party) pry'd narrowly into all they did: So that they knew, that they had great Reaſon as well as the *Primitive Chriſtians*, to make uſe of the *Wiſdom of the Serpent*, whilſt they as carefully obtain'd the *Innocence of the Dove*; eſpecially being in the near Neighbourhood of the *Court*, which was often fill'd with foreign and domeſtick Zealots for *Popery*, or with Time-ſerving falſe Friends to *Protectancy*.

IN

IN this Juncture, upon Advice, they chang'd the Name of *Society* for that of *Club*; and instead of meeting at a Friend's House, who might be endanger'd by it, they adjourn'd to some publick House or other, where they could have Room to themselves, and under the Pretext of spending a Shilling or two, they confer'd seriously together in the same religious manner as formerly; by which honest artifice they carried on their good Design without interruption, even to the end of that *unhappy Reign*.

THIS their Constancy, Piety and good Service to the Publick made them much esteem'd at the beginning of the Reign of K. *William* and Q. *Mary*, those celebrated Instruments of God's Providence for the restoring our *Religion* and *Liberty*, when the publick Enjoy-

ment

nts of both were just expiring. that now their Religious Exer- es and Purposes grew more pub- and famous; which gave oc- on to some mistaken or ill- ted People to accuse these *So- ties* to the *Bishop*, as things lead- to Schism, Spiritual Pride, and y other ill Consequences. This e their Names more publick n ever they thought or desir'd ave them; for now they were g'd to appear and justifie their dertaking; which they did in a ry humble and solid Apology, ich they presented to the *Bishop*. d their Vindication appear'd so asonable and Satisfactory; their ssemblies so Regular and Subor- inate to the Publick Worship, and eir Designs so truly Christian and offensive, (all which was attest- d by several eminent *Divines* on their

their behalf) that his *Lordship* declared himself satisfied with it.

FOR indeed, any one that perses the Vindication of their *Societies*, which they drew up, upon this and another like occasion, (the Copies of which several of them keep by them) will find, that they have given such meek and full Answers to every Objection, that they have render'd it very difficult for any Lover of Piety, or any one that knows and desires the Interests of the *Reformation*, to make any reasonable Objection against their *Orders* or *Design*.

As to that which is fear'd by some sober and good People, namely, that it may degenerate in time to a *Sect*, and introduce *Division*; be it consider'd, that as this would indeed be a very detestable thing, so they have most industriously

fen-

enced themselves against it, by their *Monthly Communion*; their of many of the *publick Prayers* nstantly in their Assemblies; ir setting up *publick Prayers* in ny Churches in the City, and equenting them in great bodies, ere they appear the most devout of the Congregation; and r utter disclaiming of all *Schism* *Faction*; and finally, their hum- deference to their *Ministers*, thout whose Approbation no *Prayer*, nor *Practice* is al- d among them). I say, all se Considerations together give y sober Person all the Satisfacti- that he can reasonably demand, at there is no manner of Ground r such a Jealousie: For indeed, ey find such improvement in all *Christian Duty*, and such Satisfacti- in their *Consciences*, in observing the

the Constitutions of the Church of *England*, that it is remark'd by some that have made a full Enquiry into the matter, that they could never yet find more than one Instance of any person of these *Societies* that hath faln from the publick Communion to any *Sect* or *Separation*.

AND as to that other dark and dismal Case of some of them, who after an appearance of Zeal for this *pious Undertaking*, and a temporary Partnership in it, have fallen off to Vanity and Vice: It is like the cutting off a Member to the rest of the Body; they consider it with piercing Grief, Affliction and Indignation, tho' it be no new thing in every Profession of *Religion* to have some *false Brethren*. The first Planters of *Christianity* had reason to sigh over the Apostacy

cy of a *Judas*, a *Nicholas*, a *De-*
, whom the *Love of this present*
rld had enſnared. And I men-
this, that every one that ma-
h profeſſion of *Religion*, and
nketh that he ſtandeth, may take
d leſt he fall. And that they
y dig deep, and lay a firm Foun-
ion in Faith, Lowlineſs of Mind,
found Knowledge of the great
ings of our Salvation; and that
be very ſtrict in Chriſtian
chfulneſs, and in Mortification
he Deſires of Sin, and the in-
Workings of Corruption,
to their Life's end.

O fall from a *high Profeſſion* of
gion, will prove a very cruſh-
and dreadful Fall. And there-
let every *Chriſtian* look well
he Sincerity of his own Heart,
his Spiritual Knowledge and
Vows may not encreaſe the
num-

number of his Stripes at last, [illegible] want of walking suitably there[illegible] and of persevering therein.

MANY of these *Unhappy Re[illegible]ters* from their former strict[illegible] of Life, are now not able to be[illegible] the Reproofs of their persever[illegible] Brethren; they shun their Com[illegible]pany, they know not how to co[illegible]verse with them, and are asham[illegible] to look them in the Face. A[illegible] sometimes they pray them to [illegible] sturb them no more by their A[illegible] monitions, since they appreh[illegible] all the Danger they threaten th[illegible] with to be very true, and fore[illegible] their desperate End sometimes [illegible] a Terror not to be expres'd. A[illegible] their Design seems to be, to di[illegible] those *Melancholy Thoughts* as [illegible] as they can, with all the Sens[illegible] Merriment they can invent. [illegible] true is that Observation, That [illegible]

lig[illegible]

...ion can torment those whom it can-
... reclaim.

O! how much greater Comfort
there in the *Conscientious Practise*
n in the *Prophane Contempt* of
eligion, even in the course of this
ortal Life! But who can express
e infinite difference betwixt them
the Hour of Death, the Day of
dgment, the state of the Resur-
ion, and the unchangable Eter-
to come?

TO shun this fatal Danger of
latizing from God, and rever-
their Vows made to Him; it
e Practice of all these *Socie-*
to partake of the *Holy Supper*
r Lord as frequently as they
y, thereby to devote themselves
sh to their *good Master*, and to
firm their Purposes of perpetual
vice to Him, and as a Means of
iving Spiritual Strength from
n so to do.

AND

AND in order to their more ad
vised Preparation for so solemn
Work, there is in some one Chur
or more of this City a Serm
preached every *Lord's Day* in
Evening (by the procurement
some of these *Societies*) on the im
portant Subject of *due Prepara*
for the Lord's Table, and a meet
portment after it; by which gr
Good has been done, and a d
sense of Religion wrought in m
persons.

AND by this their Care to
quit their Consciences, as to
last Command of our *dying L*
many of them have (by the Gr
of God) attained to that *excell*
primitive Temper of frequent co
municating without growing
mal; not lessening due Reveren
by the frequency, nor extingu

the proper Exercises of Love to
d, Thankfulness and Spiritual
at this Divine Sacrifice of
se, (as some unhappily do) by
ssive and unseasonable Terror
Dread.

HERE is such Love amongst
e of them that have faln un-
my Observation, that scarce
natural Brothers are so vigo-
y affectionate. I have often
ld their meeting and parting
races with admiration; and
se who are newly admitted are
contracted into the same Fel-
hip of *Christian Brotherhood*.
T is requir'd of such as desire
oyn themselves to them, That
give the *Society* a solemn Ac-
nt of their Sense of Spiritual
ngs, with the *real Motives*
ich lead them to this Underta-
g, and what they seriously pur-

pose

pose as to their Future Life. T
is many times done in Writi
and I have perus'd some of th
Papers, and have found them pe
in such an honest, affectionate
undisguis'd stile, with such
and sensible Expressions, and
modest and humble a manner,
they would mightily affect
pious person to read them,
move him to break forth i
thetick Praises to God, who
given such Grace to young
in so degenerate an Age.

AS for the *Reproaches* which
People cast on these *Societies*,
what good Things and Pe
have ever met with from the
ginning, and must be expecte
the end of the World. The S
and Grudges of such People aga
any thing, demonstrate that t
is Good in it; and indeed t

Co

mmendations may be look'd up-
as an effectual Defamation.

UPON such Occasions of Slan-
and Evil-speaking against them
ve heard them exhorting and
mmending to each other the
Christian Armour of Humility,
nce, and a Resemblance of our
ed Saviour's Silence under Re-
gs, admiring that divine Com-
of his, of returning *Blessing*
rsing, and of endeavouring to
ome Evil with Good, minding
another not to make any men-
of their being of such or such
iety, but to make their *Holy*
to testifie, that they are real
istians.

ND thus by exhorting and en-
aging one another to Christian
, the Piety of many of them
appear'd very eminent and
plary; insomuch, that it is
evi-

evident, even to demonstra
that their Zeal hath in many
ces given new Life to the cele
tion of the *Lord's Supper*, *pu*
Prayer, *Singing of Psalms*, and C
stian Conference, Duties which
in many places almost disused
perform'd in a cool and langui
manner.

THIS is (as far as human
can see) the real and only D
of these *Societies*, who seem
one Heart to attempt, by the
pious and peaceable method
put a stop to our overflowing
kedness, remove our Plagues,
to dispose us into a meetness for
Blessings and gracious Presence
God; by whose Blessing they
of late years so encreas'd amo
us, that there are now 25 dis
Bodies of them, within the com
of the *Bills of Mortality*. And

les, those that have been some
me erected in the University of
mbridge, and in the City of
cester, &c. there are others
wly formed in *Shadwell*, *Green-*
ch, and even as far as *Dublin* in
Kingdom of *Ireland*; where,
m three or four persons, with
ich they began, they are now
reas'd to nine or ten *Societies*,
taining about Three hundred
sons. And they find such En-
ragement there from the pious
chbishop, and from several *Di-*
s, and other *considerable Per-*
, that they have been a means
reviving a great Sense of *Reli-*
in many of the Inhabitants of
t City, and have begun a very
peful *Reformation* of Manners
ong them; the *Archbishop* ha-
g signed his Approbation of
ir Orders, which are copied

from those in *London*: And indeed all these good Effects were occasion'd by the Examples of the *London Societies*, and by the removing of some few of the *London Associates* to *Dublin*.

This minds me to add, that out of these Religious Societies in *London*, there have been two Associate Bodies formed, who have made it their Endeavour to inform against *Vice* and *Prophaneness*, in order to suppress the publick Insolence of it, meeting weekly to carry it on, according to the legal and prudential Rules which some worthy Gentlemen, learned in the Law, drew up for them; in which they have spent a great deal of Time and Labour, and have suffer'd many Reproaches for their Diligence in this good and necessary Work; yea, they have often run the ha-

zard

ard of their Lives in it, which hey underwent with Christian ourage, being greatly supported nder God) by divers of our *Bi-ops* and *London Divines*, who told hem, That if any of them suf-'d in so divine a Work, they ould very much resemble the *artyrs* and *Confessors* of Christ, receive the Reward of it in other World. And in this re-, the *Right Reverend Bishop of ceſter*, and those worthy Di-s, Dr. *Horneck*, Dr. *Jekyl*, and *Edward Stephens*, have most nently signaliz'd their Zeal for r Great Master and His Work. AND here, I conceive, it may conducive to the Publick Good make another eminent *Society* own to the World, which is of erected in this our *capital City*, ich consists of many *considerable*

Gentlemen and *chief Citizens*, who frequently meet to superintend, direct, and pursue this glorious Work of *Reformation*, consulting the best and most advisable methods to carry it on, spending a great deal of time weekly, and sometimes daily, in it, and furthering it by very large and honourable Contributions; by whose means several Thousands of Drunkards, Swearers, and Prophaners of the Lord's Day have been brought to just Punishment: And they have by various methods excited all the Cities, Corporations, and Market-Towns in this Kingdom to do the like.

AND to the great and just Honour of many worthy *Justices of the Peace* in and about this City, be it mention'd, That a very considerable number of them have

agreed

greed to meet weekly, to promote and facilitate this excellent Design.

AND here I may not with Justice omit to mention a very active and successful *Society for Reformation*, consisting of about Sixty persons, most of them House-keepers in and about the *Tower Hamblets*, to whom several persons in various parts of the City are joyn'd, with several *Church-wardens*, *Constables*, and other *Officers*. And tho' this Society is compos'd of persons who differ one from the other in some lesser Circumstances of Religion, yet they act as one Man against *Debauchery* and *Prophaneness*: And they have put down several open Markets which were kept on the Lord's Day, and have suppressed some hundreds of Houses of ill Fame, and have brought

the Frequenters of them to due Shame and Punishment. And by the means of this Society alone, about 2000 lewd Persons have suffered the penalties of the Laws suitable to their Crimes. And their Proceedings herein have been so prudently and legally managed, that they have for some time past received great Countenance in the several *Courts of Judicature*; and Encouragement from the *Lord Mayor and Court of Aldermen* of this City, who have honourably contributed towards the necessary great Expence of so vast an Undertaking.

AND indeed, all these *Societies* before-mentioned, with some others in the different parts of the City (which I shall not particularly insist upon) have by the blessing of Almighty God so happily

pily prevailed, that the open opposition to *Reformation* is greatly abated, the general *Odium* and the threatning Dangers of informing against Vice and Prophaneſs much leſſened, and the bleſſed Work of Reformation ſet into ſuch an excellent and ſucceſsful Method, that the outward part of it would ſoon be effected, would but ſome few in every Street or Pariſh who are of Place and Power, pull their Hands out of their Boſoms to engage in this honourable and neceſſary Work; or would others, who are of Ability, but contribute as it becomes them, towards the Expence of it. For, the apprehending of lewd People, and the Proſecution of them in the courſe of our Law is very chargeable; in ſo much, that more than *ſeven hundred Pounds* have been ex-

pended in this work by one of these Societies alone, within the space of the last three years: As it may be proved by *their Book of Accounts*, to any one that desires it for any good End.

AND that none may be discouraged on the account of the general Overflowing of Vice, and the dispropotionable fewness of Hands engaged to put a stop to it, It is fit that it be known, that the chief part of this Opposition to *Publick Immorality* has been occasioned by the meeting of 4 or 5 private Persons together, who duely considering and bewailing the Height and Extent of the Sins of this Nation, came to a Resolution of doing their utmost to oppose it, in the due course of our Laws. An Attempt, which methinks, seemed as Generous and

He-

Heroick, as that of *Jonathan and his Armour-Bearer*, who being inspirited by God, resolved to attack a whole Army of *Philistines* encampt on a vast Hill: But the Lord of Hosts who led them on in this noble Enterprize, did successfully carry them thorow it, to the utter Discomfiture of those numerous Enemies of God: And hence we may without Rashness conclude, that this Effort against publick Sins has the same *Original* with that of *Jonathan*, we hope it may at last attain the same *End*, tho' this Attempt against numerous and heightened Enormities has as great Disadvantages as that, in humane Estimate.

O! what a Field of Honour lies here, before all Persons among us! in which *Magistrates* and *Ministers* are more especially concerned to

be *Leaders*, who are by their Offices designed to direct the Consciences, and regulate the Conversations of Men. I beseech the Almighty and All-good God to inspirit and determine them effectually to this Work, to which he loudly calls them, a work absolutely necessary not only to our Prosperity but Subsistence; and for want of which we are almost undone.

AND in truth, the Glory of Almighty God, and the Support of our Church and State, are so manifestly concerned herein; that I cannot see how the *Ministers of Justice* or of *Divine Service* will be able to answer the unchristian Neglect of it, before the Lord Jesus Christ (the Judge of All) before *whose Judgement-Seat we must all appear*, and that very speedily.

Where

Where two *Armies* are engaged in a bloody and uncertain Battle, how will those *Regiments* answer it to their *Prince*, who stood by, and idly lookt on, without striking one hearty stroke in his Cause, to whom they vowed a military Faithfulness to their Death? But above the rest, how will the *Officers* of those dastardly Troops, answer it to their *Sovereign*, who dreaded a little Danger and Hardship in his Service, more than his *Royal Displeasure?*

AH Sirs! If we are now backward to contribute our utmost Endeavours in our several Stations towards the suppressing those impudent and scandalous Vices, whereby *our God and his holy Religion* are so outragiously blasphemed: If we prefer carnal Ease, the Favour of men, or any worldly Interest;

tereſt, before the Honour of our God and the propagation of Religion: What inſupportable Shame, Horror and Regret will at laſt ſeize us, and for ever torment us! And therefore I again beſeech the *Holy Spirit* to excite and fix in us all (even in *Magiſtrates*, *Miniſters*, and all Ranks of *People*) a vigorous and effectual Zeal for his holy Name and Will; and a juſt Concern for the languiſhing Repute of the *Chriſtian Name*, and of the *Reformed Religion*.

AND as for all thoſe various *Degrees* of men who have already ſet their Hands to this excellent Work, may they never ſlacken their Hands or pull them back. Let me entreat them to act in it with a Zeal, Conſtancy and Purity of Intention, ſuitable to ſo divine an Employment as that they engage

to so great and good a Master they serve, and to that infinite reward which they may expect. not such Enemies to your selves, to be *weary of well-doing*, since a short *time you will reap, if you faint not.*

O Christians! Look unto Jesus, who not only *underwent the contradiction of Sinners*, but *endured the Cross*, and *despised the shame, for the Glory which was set before him.* Remember, That a *Curse* is threatned to such as do *the Work of the Lord negligently*, but a *Crown* is prepared for those who *are faithful unto Death.*

THE Time of our Warfare is but short, and the difficulty of it will be much sweetened by the *promised Comforter*, and the Reward of well-doing will be of infinite Value and eternal Duration.

And

And as no work in the World will be more commended of our Supreme Judge at last, than this Reformation; since he himself is *as a Refiners Fire and as Fullers Soap*, to purifie and cleanse his People from their sins; and since he will e're long consume that Reprobate *Silver*, which is not effectually refined by those means of Purification which he hath ordained: On all these accounts, I say, we have no Concern upon Earth so great, as to acquit our selves well in this our spiritual Calling; not *being slothful, but diligent Followers of them, who thro' Faith and Patience inherit the Promises.*

AND here I cannot but call upon our dissenting Brethren all to joyn their Hands and Hearts with us in casting out those *Publick Sins* which threaten and endanger

all; and in furthering a *Publick* *General Reformation of Manners*, hich is here endeavoured, and put into a judicious Method order to ſucceſs. And let me reat them, even by the Bowels our common Lord and Saviour, they ſtudiouſly endeavour to oſe their Young Ones to fol- after things which make for *e, Unity and Order*, (the Deſire hich ſeems deeply impreſt on Spirits of *our Societies of Young-*) that the Church of God may y more peaceable and flouriſh- Days in the next Age, than as in this.

THE making of our Peace with d by effectual *Reformation*, and *Union* among our ſelves by mu- l Charity and Condeſcention; the happieſt works that any ſon can apply himſelf to on Earth.

Earth. The satisfaction and peaceable Fruits of it here would be exceeding great, and the Reward of it hereafter inexpressible.

NOW these *Societies* afore-mentioned, seem in a great measure fitted to carry on both these great Designs: If at least there be any hope of such inestimable Blessings, left to such a profligate People as we are: For they have been instrumental, to bring several *Quaking and Enthusiastic People* to Baptism and to a sober mind: And of the Conversion of many prophane Persons, and of bringing others to legal Punishment, who appeared otherwise incorrigible.

AND many of our *Ministers* have found by Experience (as they have assured me) that the planting of one of these *Societies* in their *Parish*, has been a mean

enlarging their *Congregations* *Communions* to a very great reaſe; and not only ſo, but of roducing a more devout De- rment in all *Publick Ordinances.* that it is greatly to be wiſht, every parochial Miniſter uld endeavour to erect a Socie- of this Nature in his Pariſh, ich he might do, if he could find 2 or 3 Young-men or ſe-keepers in it, of pious Incli- ons and a ſober Life, (and if a number as this cannot be d in any place, it is worſe than *n*) and we may begin a So- y with theſe (as many of thoſe ich are now numerous, began firſt) till more be added to *by the Grace of God.* A thing his Nature heartily undertaken the Glory of God, and atten- with Prayer, Diligence and

Pati-

Patience, could hardly miscar
And a good Minister would
his work happily furthered
such a *Pious Nursery* of You
and the poor Neighbour-hood
a little comforted by their Ch
ty: Yea, the very money wh
is by the Law forfeited to
poor, by Swearing, Drunken
and prophaning the Lord's
would be a seasonable Relie
the poor in these hard times;
by these Penalties, 55 *Pound*
raised in one Parish of this C
lately in the space of one Year.

BEFORE I conclude, it may
expected that I give some Descr
tion of the *weekly Conferences*,
joynt Devotions of our Religio
Societies: But I shall not need
insist on this, since the Method
both is hereunto annexed, pa
for their Use, and partly to

nt Misrepresentation by false Re-
rts: So that, I shall only add,
hat as they use very affecting
efaces before they pray to God,
praise his great and holy Name,
raise and fix their inward Devo-
n; so they always use a very
verend outward Deportment in
e worship of God, that their Bo-
may not seem to mock or dis-
prove of that which their Soul
doing. Which is surely agree-
le to all *Sober Reason*, and *Sound*
ligion. Our *Creator*, *Redeemer*
Sanctifier, ought to be owned,
shiped and glorified with those
dies (as well as those Souls,)
hich his *Almighty Power*, *Wis-*
and *Goodness*, hath created,
deemed, doth sanctifie, and will
rifie. So that, in Prayer, they
kneel, according to the directi-
of the Spirit of God, *Psa.* 95. 6.

And

And according to our Blessed Sa
ours Example: Luk. 22. 41.
kneeled down, and prayed. And
singing of Psalms, or any other
lemn Doxology, they stand u
which is surely the fittest Postu
for this exalted part of God's Wo
ship. And if I may speak my ow
Experiences, I think, we shall fi
our Souls greatly raised by our b
dily Reverence. Tho' it be fi
allowed, That the spiritual Rev
rence of the Soul is vastly th
chiefest, and that in all bodi
Weakness, and other necessary hi
pediments, *God will have Mer
and not Sacrifice.*

MANY of them meet to
ther at each others Houses, also
the Evening of many *Feasts of t
Church* and *Holy-Days*; whe
they discourse seriously on th
Subject-Matter of the Day.

hich they find themſelves much
rmed in many eſſential parts
the *Chriſtian Religion.*

THESE their holy Purpoſes,
e for a conſiderable time been
riſhed & improved by ſome of
pious Biſhops, who have often
ught to them on theſe Occaſi-
: And in particular, one of
m has for many years allowed
m the uſe of his Church, and
n preſent at the Sermons which
y procured, and has alſo writ-
a moſt excellent *Vindication*
heſe beginnings of *Reformation.*
another of them who, gives a
illuſtrious Inſtance of his Care
ultivating Youth, by training
Young Schollars for the Miniſtry,
only at his own Expence, but
his perſonal Inſtruction of them,
publiſhed to the World the
t Delight with which our late

Pious

Pious Queen received the Acco
of this hopeful Method of re
ming of Youth by these Socie
and with what Concern she o
inquired after it. His words
these, *She did hearken carefully a
every thing that seemed to g
some Hope, that the next Genera
should be better than the pres
with a particular Attention:
heard of a Spirit of Devotion
Piety that was spreading it sel
mong the Youth of this great C
with a true satisfaction: She en
red often and much about it,
was glad to hear it went on and p
vailed; which was her hearty W
and daily Prayers. Essay pag.* 11.

THERE are also several wo
thy *Gentlemen*, who encourage
assist these Societies, (particula
in their Endeavour to suppress
publick Vices,) with their Cou
sels

nd Examples; and by their
s and Power: But alas! The
er of these sober and pious
lemen is confessedly small, if
ared with the vast numbers
ers, to whom the very Name
formation is harsh and disa-
ble. But since there is evi-
so much Goodness in these
es, as to give us Hope that
re *of God*; we have thence a
ground to hope, *that they*
come to nought.

this Hope I have often been
raged, when I have obser-
ith what Delight and Indu-
ey prosecute their holy Pur-
I have known some of them
have been at their own Li-
come out of the midst of
ity (after their Shops have
hut) three or four miles to
utmost parts of the *Suburbs*,

to

to give Instruction and Encou
ment to a new-planted *Soc*
Returning again a consider
time after night in all the In
veniencies of the darkness and
certain weather, with the c
ing Thought of having been
imployed.

I must also further note, t
Praise and Glory of *Almighty*
by what remarkable *Provid*
it hath pleased him to further
divine Work. For, the Conv
ons of some of those Young-
who have been very instrum
in this Affair, have been very
derful.

ONE of them had such an
fecting Dream of the *Day of J*
ment, that he forthwith becam
very zealous Servant of God;
was so sensible of the import
of securing Peace with God

eming time; that for ſeveral
rs together, he ſpent the great-
part of the night in Prayer and
s Exerciſes; as his Chamber-
low informs me. He alſo beg-
leave of his Maſter to retire
ittle while to his *Devotions* at
on, and to have Liberty to par-
of the benefit of ſome publick
ions and *Prayers*, promiſing to
him ſatisfaction for it, when
ame out of his Time: Which
rdingly he did, tho' it does
ſpeak the Piety or Charity of
Maſter, who required it of him.
N other of them (tho in per-
health) could not reſt in his
for ſeveral nights together,
ch at laſt brought him upon
knees to ask it of God, with
e Sorrow for his Sins, (for he
lived a very ill Life) and he
nd ſuch Eaſe to his mind there-
that it preſently conduced to

his bodily Rest; which led hi
to the further exercise of it, e
cially before he went to bed. A
then taking some Delight in t
Duty, he frequented the *Even*
Prayers set up at eight of the clo
by these Societies; where he ob
served the affectionate Devotio
of these *associated Young-men*; a
after Prayers, made his Condit
known to some of them, wh
mightily assisted him in the Wa
of God, and he is ever since red
ced (thro' divine Grace) to a ve
ry good Life.

AN other of them was told b
an idle prating Woman, that
was perswaded, he would not li
long; which she grounded upo
a most impertinent Observatio
not worthy to be mentioned.
this jesting Talk awakened him
good earnest to prepare to die:
powerful is a trivial means in t
ban

hands of the All Mighty God. Where-upon, he spent the greatest part of the following night in Prayer, with earnest Vows and Tears: And he has lived a very devout and exemplary Life ever since, which is about nine Years.

MANY others, have in my hearing, praised God that ever they were acquainted with these *christian Associates*: And have owned, that their knowledge of God, and conversion to him were occasioned thereby; yea, I never yet met with one member of any of these Societies, who did not greatly praise God for the benefit they reap from him.

AND since the time, that the usefulness of these *Societies* has been visible to the world; Their Zeal hath provoked some of their dissenting Bretheren to joyn with them occasionally, and to set up

the like among themselves. And who knows, but that this *Essential Union* of theirs in the Love of God and goodness, may at last draw them to center in the same *Communion*, and so bring a most inestimable Blessing to this *bleeding Church and State*: Than which no Blessing upon Earth can be imagined greater. For, it would mightily strengthen the languishing interest of *Protestancy*; and envigorate the the Power of our *Holy Religion*; and be the best and surest foundation of a vigorous and general Reformation. And this, in a time when both Union and Reformation are almost despair'd of. And if once the Holy Spirit of God vouchsafes us these his heavenly Fruits of *Unity* and *Purity*, *England* will indeed be *the Glory of all Nations*.

IN fine, we have here many Hundreds of young, sober, and active

active men, freely and solemnly engaging themselves to live strictly as it becometh our *Holy Religion* (the Honour of which is at this day deplorably sunk) and humbly offering their utmost service to our *Magistrates* and *Ministers*, in order to suppress the publick Practice of those *scandalous and insolent Sins* which endanger both our *Church and State*. And there seems to be a zealous and generous spirit in them animating them to this noble Enterprize: And they are put into an excellent method to carry it on in all the parts of the City, of which they have already given sufficient proof. And truly, if these meanes of *Reformation* be not accepted, it will be difficult to find out any other that is so like to effect it, or to *better the next Generation, in which all our Hope of Pro-*

sperity on Earth seems to lie. So then, if it shall please Persons in *Place and Power* to improve this Talent laid before them, by strengthening those Hands which are heartily stretcht forth against Prophaneness, but need their assistance to effect it: What eminent service may be done *for God and these Kingdoms* in this Season? But if this design be mockt and brow-beaten (as many things proposed for the *publick Good*, and this in particular hath been) and if some vain people give it a *Name*, and term it an imprudent or unseasonable zeal, or the like, and then the rest decry and discourage it, or at least are ashamed to own it or appear for it. I am perswaded That notwithstanding the common Cry of *Peace, Peace*; It will be hard to assign good Proof, *that we are not near to Desolation.*

A Specimen of the Orders of the Societies before mentioned; with the Reason of their being here made Publick: And a brief Vindication of their Design drawn by some of the Members of those Societies.

I.

THAT the sole *Design* of this *Society* being to promote real Holiness of Heart and Life: It is absolutely necessary that the Persons who enter into it, do seriously resolve to apply themselves in good earnest to all means proper to *make them wise unto Salvation.* 1 Pet. 1. 15. Josh. 24. 15. 2 Tim 3. 15.

II.

THAT in Order to their being of *one Heart and one Mind* Rom. 15. 6, 5.

in this Design, every Member
Phi. 2. 2 of this *Society* shall own and manifest himself to be of the
1 *Pet.* 2 13. *Church of England*, and frequent the *Liturgy*, and other publick Holy-exercises of the same. And
Eph. 4. 2. that they be careful withal to
Rom. 12. 18. express due Christian *Charity*, *Candor* and *Moderation*, towards all such Dissenters as are of good Conversation.

III.

THAT the Members of this *Society* shall meet together one Evening in the week at a conve-
1 *Thes* 5. 14. nient place, in order to en-
Rom. 14. 19. courage each other in *practical Holiness*, by discoursing on spiritual Subjects, & reading God's Holy Word; and to pray to *Al-*
Psal. 34. 3. *mighty God*, and praise his Name together.

AND to this Assembly any serious Person may be admitted, upon Request.

THAT

IV

THAT at such Meetings, there be no hot Disputes about controversial Points, State Affairs, or the Concerns of Trade and worldly things. But that the whole bent of the Discourse be to *glorifie God, and edifie one another in Love.* Rom. 15. 6. Eph. 4. 16.

V.

THAT it be left to every Persons Discretion to contribute at every weekly Meeting, what he thinks fit towards a *Publick Stock* for pious and charitable uses: And the money thus collected shall be kept by the two *Stewards* of the *Society* (who shall be chosen by Majority of voices once a year or oftener) to be disposed of, by the consent of the Major part of the Society, for the uses above-mentioned. And the said *Stewards* shall keep a faithful *Register* of what is thus collected and 1 Cor 16. 2.

distributed; to be perused by any Member of the *Society*, at his Request.

VI.

THAT any respective Member may recommend any Object of Charity to the *Stewards*, who shall (with the consent of the rest) give out of the common *Stock*, according as the occasion requires. And in a case of extraordinary necessity, every particular Person shall be desired to contribute further, as they shall think fit.

VII.

THAT every one that absents himself four Meetings together (without giving a satisfactory account to the *Stewards*) shall be lookt upon as disaffected to the *Society*.

VIII.

THAT none shall be admitted into this *Society*, without giving due notice thereof

to

the *Stewards*, who shall ac-
aint the whole Society there-
ith. And after due Enquiry
to their Religious *Purposes*,
Manner of Life: The Stew-
s may *admit* them to sub-
be their Names, if the Ma-
part of the Society allows
it; and not otherwise. And
h the like Joynt-Consent,
may *exclude* any Member
ed guilty of any Misbeha-
r after due Admonition,
s he gives sufficient Testi-
ny of his Repentance and
endment, before the whole
iety.

IX.

IT is hereby recommended
every Person concerned in
Society, to consider the ma-
inconveniencies, (and many
es sins) which attend *Ale-*
se-Games, and wholly de
ine them. And to shun all
ecessary Resort to such Hou-
ses,

Ga. 5. 13.

1 *Thes.* 5. 22. ses, and Taverns; and wholly to avoid lewd *Play-Houses.*

X

THAT the respective Members of this *Society*, shall heartily endeavour, thro' God's Grace;

1 *Thes* 4. 6. 1. TO be *just* in all their Dealings, even to an exemplary Strictness.

1 *Thes* 5. 17. 2. TO *pray* many times every day: Remembring our continual dependence upon God both for spiritual and temporal things.

1 *Cor.* 11. 26. *Luke* 22. 19. 3. TO partake of the *Lord's Supper* at least once a month, if not prevented by a reasonable Impediment.

Mat. 11. 29. 4. TO practise the profoundest *Meekness and Humility.*

Mat 7. 1. 5. TO watch against *censuring* others.

Psa. 139. 23. 6 TO accustom themselves to *Holy Thoughts* in all places.

7. TO

7. TO be helpful one to an ther. 1 Cor. 12. 25.

8 TO exercise Tenderness, ience, and Compassion to- rds all Men. Tit 3. 2.

9 TO make serious Reflecti- on themselves when they d the *Holy Bible*, or other d *Books*, and when they hear mons. 1 Cor. 10. 11.

10 TO shun all fore-seen asions of Evil: As evil Com- y, known temptations, &c. 1 Thes. 5. 22.

11. TO think often on the erent Estates of the *glorified* d the *Damned* in the *unchange- Eternity*, to which we are tening. Luke 16. 25.

12. TO *examine* themselves ry night, what Good or Evil y have done in the day past. 2 Cor 13. 5.

13. TO keep a *private Fast* te a month (especially near ir approach to the *Lords Ta-*) if at their own disposal; or fast from some Meals when Mat 6. 16. Luke 5. 35.

they

they may conveniently.

Gal. 5. 19. 24. 14. TO mortifie the Flesh with its Affections and Lusts.

15. TO advance in heavenly-mindedness, and in all Grace.

1 Pet. 3. 8. 16. TO shun spiritual Pride and the Effects of it, as Railing, Anger, Peevishness and Impatience of Contradiction, and the like.

Jam. 5. 16. 17. TO pray for the whole Society in their private Prayers.

18. TO read pious Books often for their Edification, but

Jo. 5. 39. especially the *Holy Bible*: And herein particularly,

Mat. 5, 6, 7. *Chap.* *Luke* 15, 16, *Chap.* *Rom.* 12, 13 *Chap.* *Eph.* 5, 6, *Chap.* 1 *Thes.* 5. *Chap.* *Rev.* 1, 2, 3, 21, 22 *Chapters.*

And in the old Testament.

Lev. 26. *Chap.* *Deut* 28. *Chap.* *Isa.* 53. *Chap.* *Ezek.* 36. *Chap.*

19. TO be continually mindful of the great Obligation of

this

his *special Profession of Religion*;
d to walk so circumspectly,
t none may be offended or
couraged from this by what
y see in them; nor occasion
en to any to speak reproach-
y of it.

10. TO shun all manner of
ctation and Morosenes; and
of a civil and obliging De-
ment to all Men.

XI.

THAT they often consi-
(with an awfull dread of *Mala* 3.
's wrath) the sad *Height* to 16.
ch the Sins of Many are
nced in this our Nation;
the bleeding *Divisions*
eof in *Church and State*. And *Judg.* 5.
every Member be ready to 15.
what upon consulting with
other shall be thought ad- *Deut.* 13.
ble, towards the punish- 8.
t of *publick Prophaneness*, ac- *Lev.* 24.
ding to the good Laws of 11.
Land; required to be put in

Ex-

Execution by the *King's* and the late *Queen's* special order.

XII.

THAT each Member shall encourage the *Catechizing* of young and ignorant People in their respective Families, according to their stations and Abilities: And shall observe all manner of Religious *Family-Duties.*

Deut. 6. 7. *Josh.* 24. 15.

XIII.

THAT the Major-Part of the *Society* shall have Power to make a new *Order* to bind the whole, when need requires: If it be approved by a pious and learned *Minister* of the Church of England, nominated by the whole Society.

XIV.

THAT these *Orders* shall be read over at least four times in the Year by one of the *Stewards*; And that with such deliberation, that each Member may

y have time to examine him-
f by them, or to ſpeak his
nd in any thing relating to
em.

XV.

LASTLY, That every
mber of this *Society* ſhall
er mature deliberation and
Trial) ſubſcribe his Name
heſe Orders: to expreſs his
obation of them, and his
ution to endeavour to live
them. In order to which,
all conſtantly keep a Copy
em by him.

he End of the Orders

The Reason of this Publication of the Orders and Design of these Societies.

HAVING found by discourse with several Persons (who have greatly rejoyced to hear of any *Publick Good* set on Foot) that they never before heard of these *Societies*; I could not but wonder that a thing of this Nature could so long remain secret.

THEY have been erected in our Capital City above Eighteen Years: They procure Sermons by way of preparation for the *Lord's Supper*, or to engage a suitable Holiness of Life after it, every *Lord's Day* about five in the Evening, in many of the largest Churches in the City. Their *Charity* is extended to deserving Objects in all the Parts of the *City* and *Suburbs*

An

d by their Procurement *Publick*
ers are dayly made in several
ches at such Hours as they can
conveniently be present at
m. And by the means of their
Zeal,& giving Informations,a
litude of such as have no fear of
before their Eys,have been pu-
d for their *Prophaneness and*
nchery.

O that, it is to be admired, that
good Deeds and Designs could
so long unknown to so many.
truly, this does very much re-
mend their *Christian Modesty.*
monstrates that they do not af-
to publish either their *Alms* or
tion, after the vaunting man-
of the *Pharisees*, with which our
fed Saviour was so highly offen-
but that they desire to manage
holy Purposes in the most
ble Silence and *contrived Se-*
y.

I conceived therefore, that might probably conduce to the largement of these useful *Societi* and to engage the Prayers of go People in their behalf, to give Publick Account of their *Constit on*, *Design*, and *Orders*; all wh have been approved by divers nent Divines; and among them, our late excellent Primate Arch *Tillotson*, who after he had exam their Orders, and the trifling O tions that were made against th by some Persons, declared it as Opinion publickly, and upon se ral occasions, That these Soci were a Support to our Church: a surely they will not be ashamed appear in Publick, whereso*ever* *Christian Religion* does.

AND tho' there be some lit variations in the *Orders* of some these *Societies* from others; Yet

bſtance of them is generally one
the ſame. In which, I beſeech
Holy Spirit to eſtabliſh every
engaged therein, and to incline
ers to be *followers of them in that*
his Good.

THAT we have abſolute need
formation from the Higheſt to
oweſt; and that it highly con-
s us to ſet about it with ſpeed;
Truths ſo manifeſt, that I need
ſtand to prove them to any
on of ſerious & ſober thought.
ch muſt of neceſſity conclude
me, *That unleſs it be effected*
ily, we are undone.

AND I think it will as little be
ioned by ſober Men, but that
Societies do very directly
towards that deſired Effect.
ever, ſince ſome Objections
been made againſt them, we
ow take them into Conſide-
on.

The

The chief Objections which ha been made against these Societi Considered and Answered by some their Members.

I. WHEREAS it has be Objected, That there is dange *Schism and Dissention* by their we ly meeting, and conferring toget about Religious matters.

THEY Answer. 1. That th cannot conceive where this dan lies. Since no Persons do m professedly own the Holy Doctri and Constitution of the *Church England*, than themselves, desiri always to be found in their Pra tice agreeable thereunto: A that none do more sincerely rev rence and esteem the *Publick M nistry*, nor more constantly and r verently attend upon the *Publi*

Ord

dinances: In the great Esteem of
hich (in Subordination to the
ory of God, and their own and
hers Salvation) they have at
ir own Expence set up daily
blick Prayers in many Churches,
ter due leave obtained;) and
e procured (thro' the Assist-
e of several pious Divines)
benefit of weekly Communi-
s in many Churches, which
y frequent in great numbers.

3. THAT some of their Mem-
s had by their Examples influ-
ed several *Dissenters* to come
Church, and been a means of
nging several *Anabaptists and*
akers to Baptism. That they
d also been instrumental of pre-
ving from Popery several un-
dy and wavering People, in
e late Rage of the Plague: and
reducing many licentious Per-
sons

sons to Holiness of Life.

3. THAT as all controverted Points are forbiden by their *Orders* to be medled with in their Conferences, (becaufe they onely designed to promote practical holyness by their assembling together so in their reading of those practical portions of Holy Scripture which their Orders direct them they have recourse to *Dr Hammond's* Exposition, or some other Author recommended by their Ministers.

4. THAT it had in Fact been verifyed for these 20. Years past that but one Member of these *Societies* had (to the best of their knowledge) left the Communion of the Church of England for any other. Of which Singular defection some special Reasons may be given.

LASTLY. That leaving Mat-

ers

ers of Fact, they did Appeal to he Sentiments of all good People; whether their reading of the Word f God with the moſt orthodox Expoſitors; their Praying and ſinging Pſalms together; with their Exhorting, Reproving, and encouraging ne another in their Spiritual Warre, have any tendency in Reaſon in the Nature of things to make chiſmaticks? Or rather, whether any *Church of Chriſt* will not moſt certainly be the more eſtabliſhed and advanced by the conſcitious and general Practice of ſuch oly Exerciſes?

II. WHEREAS others have obcted, that ill and deſigning Men ay get into theſe Societies (as *Poiſh Emiſſaries have into ſome others*) d quite pervert their Deſign, how good ſoever in the firſt inſtiution) to the prejudice of the *Church*.

THEY Answer, 1. That their Orders forbid the admittance of any Person into their *Societies* (as Members) who is not known to some of the Rest, and who does not frequent the Publick Ordinances in that way of Ministration which is by Law established. Which is a caution they use to prevent differences and disorder, and effectually excludes such as are mentioned by the Objector.

2. THAT they are so manifestly studious to comply with the Rules of the *Church of England*, & to yeild a just *Obedience to those that are set over them in the Lord:* That they have been many times censured as guilty of rigid severity, and uncharitableness towards *Dissenting Protestants:* Which they must likewise account an injurious treatment: For as much as they endeav

vour to shun all extremes: Being desirous to practise *Christian Subjection* without prejudice to *Christian Charity.*

III. TO those who Object, that by their reproving and admonishing those they converse with; & by their visiting the sick, and sometimes praying with them; they do invade and intrude upon the *Minister's Office.*

THEY Reply, 1. That since they are commanded of God, *in any wise to reprove their Brother, and not to suffer Sin upon him:* And *to exhort one another dayly, lest any be hardened by the deceitfulness of Sin.* They humbly conceive, that their Christian Admonitions and Reproofs can by no good Person be censured as an intrusion upon the *Ministerial Function.*

2. THAT since the Duty of

visiting the Sick, and administring to them, is one of the great things which will be enquired into by their *Lord* and *Saviour* at the last Judgment: And since all People are commanded *to Pray one for another*: They cannot account it an invasion upon the *Minister's Office*; if at such time as the Minister cannot be present, they use an approved Form of Prayer suitable to the condition of the Sick-Person (which they humbly conceive any *Christian Friend* may and ought upon Request, to do for an other, who by sickness is disabled from doing it himself) And in any case or manner but this, they do not practise it.

IV. TO such as suggest, that there is Danger of *Spiritual Pride* in these Societies, by their making a particular and special Profession

of Religion, and being thought *more holy than others.*

2. THAT they cannot think it warrantable to omit any part of *Christian Duty* for fear of *Spiritual Pride, or seeming holyer then others:* since then, for the same reason they might omit the whole.

3. THAT it is indeed a due sence of their own and others *Infirmities* which induces them to unite into *Societies* (since *two are stronger than one*, many than few,) knowing that the difficulties are very many and very great which they must encounter in their Passage towards *Eternal Life*: And that such is the Degeneracy even of *Christians* in these latter days, That thro' the *Prophaneness* of some, and the *Luke-warmness and Cowardise* of others; they should but seldom meet with such Conversa-

tion as is highly expedient for the keeping up a due *Warmth and Life* in Spiritual things: Were it not for those frequent Conferences and pious Exercises which are (with good effect) set up by these *Societies*.

V. Whereas it is Objected; That since a Church of *Christ* is a *Society of Christian People*; and that these Societies are erected in a *reformed Church*: That this is a Society within a Society, and a refining upon a *reformed Church*.

TO this they humbly Reply: 1. That they have not yet learnt, that the reading of *God's Word* and conferring on the practical Points of *Religion*, in order to a more holy Conversation; hath at any time by good men been thought prejudicial to the *Church of Christ*. On the contrary, Our best *Divines* recommend these things

things both from the Pulpit and the Press, as the best expedients to support and adorn our *Reformed Church*, and render it worthy of that venerable *Name*.

2. THAT they do not well understand what the Objector means by *refining upon our reformed Church*. If it be meant; that they pretend to reform her *Doctrine* or quarrel with her *Government*: They utterly disclaim any such Practice. But if it be meant, that they desire to *refine and reform* themselves and others, so as to come nearer to her *Purity of Doctrine* in their Practice, than some others do, who shelter their *prophane Lives* under the pretence of her *Holy Communion*: They own this, and must adhere to it; not doubting but they shall have the Prayers of all good People, that they may so do.

UPON the whole matter therefore, they conclude: That since their *Societies* are neither against the Word of God, nor the Laws of Man; but manifestly conducive to Gods Glory, the Salvation of Men, and the publick Interest of our *Church and Nation*: And since they have proved very beneficial to the Souls of the Members, and are agreeable to the primitive Practice of the best Christians, and tend so directly to revive something of their primitive Purity, and Zeal for Religion; together with their Charity, and good works: They humbly crave, That these *Societies* may be encouraged by their *Governours in Church and State*, suitably to the *Spiritual and National* Benefits which may be reapt from them.

Directions

Directions for Religious Conference, with PRAYERS for the use of Religious Societies, *and upon other Occasions.*

I Premiſe, that it may be very expedient, and what would much promote the pious Deſign of theſe *Societies:* That an *Orthodox and pious Miniſter* ſhould be choſen by each Society, as the *Director* and *Viſiter* of it. Who may frequently be preſent at their Aſſemblies, to preſerve Order, excite Zeal, and reſolve Doubts.

THIS would obviate many objections concerning them; and would greatly benefit, countenance, and recommend ſuch Aſſemblies.

THIS *Director* may be choſen every year (when the *Stewards* are) by Majority of Votes (no manner of

Sallary or Reward being to be allowed on this account) and when he is present, it will be his proper place to pray with the *Society*.

THE Members of the *Society* are often to mind one another, to be very punctual to their Hour of Meeting: And to wave leſſer Occaſions that tend to divert them from coming to it. And when a competent Number of them are met; One of the *Stewards*, (if the *Director* be abſent) or any other Perſon deſired, may begin the Conference thus: All ſtanding up.

MY Bretheren, we are commanded of God, that *our Communication be ſuch as tends to the edifying of one another; and ſuch as miniſters Grace to the Hearers.* Eph. 4. 29. And we find the Spirit of God commending the Education of *Timothy*, *That from a Child he had known the Holy Scriptures, which were able to make him wiſe unto ſalvation, thro' Faith, which is in Jeſus Chriſt.* 2 Tim. 3. 15. Let us therefore endeavour at this time to

edifie

edifie one another in the things of God, with the greateſt Humility of Mind, and the tendereſt bowels of *Chriſtian Charity*. For indeed, *Wherewithal can a Youngman cleanſe his way, but by taking heed thereto according to the Word of God?* And that it may pleaſe God to inſtruct our minds therein at this time, and to direct our Hearts and Lives thereby: Let us now put up our Prayers to God, (who is the *Giver of all Grace*, and the Author of all Good) to accompliſh this holy work in every one of us, by his *Holy Spirit*, *for the ſake of Jeſus Chriſt his Son, Our Saviour.* Pſal. 119. 9.

Then the Steward *may devoutly repeat theſe three Collects: All kneeling.*

Prevent us, O Lord, in all our Doings with thy moſt gracious Favour, and further us with thy continual Help; that in all our Works begun, continued, and ended in thee; we may Glorify thine Holy Name, and finally by thy mercy ob-

obtain everlasting Life, thro' Jesus Christ Our Lord.

[*All.* Amen.]

O Most Blessed Lord! who hast caused all Holy Scriptures to be written for our Learning: Grant, that we may in such wise hear them, read, mark, learn, and inwardly digest them; that by Patience and Comfort of thy Holy Word we may embrace and ever hold fast the blessed Hope of everlasting Life, which thou hast given us in thy Son, our Saviour Jesus Christ. *Amen.*

O God! for as much as without Thee, we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our Hearts, thro' Jesus Christ our Lord. *Amen.*

Then all rising, and seating themselves in their Places, the Steward *may read one of the Chapters set down in the* tenth Order; *resting so long at the end of every Verse, that any one may*

may have an Opportunity to make any ſerious Remark upon it. Or ſome part of an approved Expoſition *on the* Holy Scripture, *or on the* Catechiſm, *may be read. And in order to a more adviſed Conference upon the moſt important Duties of our holy Religion;* the Steward (*in the abſence of the* Director) *may, at the cloſe of every Weekly Aſſembly, propoſe one of the following* Subjects, *to be diſcourſed upon at their next Conference,* viz.

1. The Duty of Self-examination required, 2 *Cor.* 13. 5.
2. THE Duty of Self-abaſement, and Self-renouncing required, *Mark* 8. 34.
3. Faith in our Lord Jeſus Chriſt, *Mark* 16. 16.
4. Evangelical Repentance, 2 *Cor.* 7. 10.
5. Effectual Converſion to God, *Act.* 26. 18.
6. Truſt in God, 1 *Tim.* 6. 17.
7. Mortification, *Rom* 8. 13. *Gal.* 5. 24.

8. Hu-

8. Humility *Eph.* 3. 2.
9. Christian Hope, 1 *Pet.* 1. 3.
10. Christian Charity, 1 *Cor.* 13. 1, &c.
Including the Love of God, *Mat.* 12. 30.
And the Love of Men, *Verse* 31.
11. Alm-deeds *Matt.* 6. 1, 2, 3, 4.
12. Contentment, *Phil.* 4. 11.
13. Just-dealing, 1 *Thes.* 4. 6.
14. Government of the tongue, *Mat.* 12. 36, 37.
15. Prayer & Praise, 1 *Tim.* 2. 1.
16. Chastity, *Mat.* 5. 27, 28.
17. Temperance, 1 *Cor.* 9. 25.
18. Patience, 1 *Pet.* 2. 20. 21. &c.
Meekness, *Tit.* 3. 2.
19. The publick Worship of God, *Psalm* 42. 2, 4.
20. Heavenly-mindedness, *Col.* 3. 1, 2.
And Contempt of the World, *Gal.* 6. 14.
21. Of Christian Prudence, *Matt.* 10. 16.
22. Family-Duties, *Josh.* 24. 15.
Or, Religious House-hold Government, *Acts* 10. 2.

23. Sub-

23. Subjection to Magistrates, *Titus* 3. 1.
24. Peace-Making, *Matt.* 5. 9.
25. Of Reproof, *Lev.* 19. 17.
26. Sanctifying the Lords Day, *Num.* 15. 32. *&c.*
27. Growing in Grace, 2 *Pet.* 3. 18.
28. Improvement of Opportunities of Doing and Receiving Good, *Acts* 20. 38.
29. Duty of Parents, and Children, towards each other, *Eph.* 6. 1, 2, 3, 4.
30. Of the Husband and Wife, *Eph.* 5. 22, to the end.
31. Of Masters and Servants, *Eph.* 6. 5, 6, 7, 8, 9.
32. Of People to their Pastors, *Heb.* 13. 17.
33. Of preparing for, and watching in the Performance of all Religious Exercises, *Heb.* 12. 28, 29.
34. The Duty of Christians to Enemies, *Rom.* 12. 17, 18, 19, 20, 21.
35. Of endeavouring the Conversion and Salvation of others, 1 *Tim.* 2. 3, 4.
36. The Sense of Gods Omnipresence, *Psalm* 139.

37. Of

37. Of reading the Holy Scriptures, *Deut.* 6. 6, 7, 8, 9. 2 *Tim.* 3. 16.

38. Of Meditation, 1 *Tim.* 4. 15.

39. Of Circumspection, or Watchfulness, *Matt.* 24. 42, 43. *&c.*

40. Of Perseverance, *Rev.* 2. 10. *Jude, Verse* 24.

THESE are Duties of the greatest Importance, and are all suited to the Rules of these *Societies.* And I have kept to the number 40, that I might assign one distinct Subject of discourse for every *weekly Conference* in the year, reserving the Discourse of 12 of them to be spent upon the Subject of the Lords Supper, which every Member is obliged by the Orders of the Society to receive (where he may with conveniency) twelve times in the year.

THUS every person knowing for a whole week before, what will be the *Subject* of the Discourse at the next Conference; may the better prepare for it by suitable Reading, Meditation and Prayer.

AND

AND thus the cheifeſt parts of *riſtian Duty* will be conſidered and ne thorow every year, to the great reaſe of Knowledge and Practice.

Note, THAT every Perſon is cheif- to bend his diſcourſe to further the *ctice* of every Duty, and to pro- ote Holineſs of Life.

AND it will be expedient, That Perſon ſpeak above 3 or 4 Senten- , without a convenient Pauſe, to e room to others to ſpeak their ind. And in caſe of Silence, he may oceed, but with the ſame Caution.

AND at the time of Conference, e of the *Stewards* (in the abſence of *Director*) may propoſe the following *eſtions*, for the ſake of Method, and t every ones diſcourſe may be the re directly practical, *viz.* When e Duty to be ſpoken to, is named: e Steward may ſay,

I. *Queſt.* Wherein conſiſts the *Na-* e of this Duty.

II. *Queſt.* What *Directions* do you opoſe in order to make the Practice it more ſure and more eaſy?

III. What

III. What *Discouragement* do any o you find in the Practice of it?

IV. What *Motives* may encourag our Practice of this Duty, and ou Perseverance in it?

IF the time permits, such Motive as these may be toucht upon, *viz.*

1. The *Authority* of God command ing.

2. The *Goodness* of God, promising both to assist and reward the Diligent

3. The *Terribleness* of Gods Threat nings and the Examples of his Wrath sometimes seen upon Earth; and the dreadfulness of the *everlasting Vengeance* of an *Allmighty God* in the fierceness of his Wrath in the other world.

4. The *Excellency* of the Duty it self.

5. The *Examples* of Good Men, who have gone before us in the Ways of God.

6. The Blessed *Rest and Peace* of a good Conscience; and the previous Hell of a bad one.

These general Heads may be the Method of discourse upon any Duty at the weekly Conference. The

The Conference being ended: One of the Stewards may read some of the following Sentences and the Admonition; to raise up and engage every Soul to *Faith and Fervency* in Prayer.

Sentences.

GOD is greatly to be feared in the Assemblies of his Saints, and to be had in Reverence by all that are about him. *Psal.* 89. 7.

GOD is a righteous Judge, strong and patient, and God is provoked every day. *Psal.* 7. 12.

GOD will bring every work into Judgement; with every secret thing, whether it be good, or whether it be evil. *Eccl.* 12. 14.

HE that hideth his Sins shall not prosper: But he that confesseth and forsaketh them, shall have mercy. *Pro.* 28. 13.

IF any man sinneth, we have an Advocate with the Father, *Jesus Christ* the righteous, and he *1 Jo.* 2. 1, 2.

he is the propitiation for our Sins.

Psalm 95. 6. O Come, let us worship, and fall down, and kneel before the Lord our Maker.

The Admonition before Prayer, to be read by the Steward (in the Director's Absence) if the time will permit.

MY Brethren, since our gracious God has promised to be present *where two or three are gathered together in his Name:* Let us duely consider what an awful thing it is to draw nigh unto God; even to him, who is *able to save or destroy us for ever:* To him, who sees our very Hearts and secret Thoughts, and who hath struck some Persons dead in the place, when *they sought him not in the due order.* As *Nadab and Abihu, Uzzah, Corah,* and many others.

Mat. 18. 20. *Luke* 12. 5. *Lev.* 10. 2 2 *Sa.* 6. 7. *Nu.* 16. 35. 1 *Sam.* 6. 19.

BUT we have a perfect and ac-

ceptable High Prieſt, the *Lord* *Heb.* 7.
ſus Chriſt, who will perfect 26.
nd preſent our Petitions to *his*
ther, and our Father, if we de- *Jo.* 20.
outly and ſincerely ſerve him. 17.
nd thro' this *new and living* *Heb.* 10.
Way we may approach to the 19.
Throne of Grace with an *hum-*
le Boldneſs. Wherefore let
gird up the Loins of our
lind, and rouze up our drow-
Affections, and watch over *Ja.* 1. 6.
r deceitful Hearts. Let us
ray in Faith, and in Charity;
ith Fervency and Humility; 1 *Ti.* 2. 8.
onſidering that our preſent and
ture Happineſs depends upon
r prevailing in Prayer. Let
s therefore beſeech God to aſ-
ſt us in this great Duty with *Rom.* 8.
is *Holy Spirit*, and thereby to 26.
elp our Infirmities; and that
e would graciouſly accept our
nworthy Perſons and Perfor-
nances through his Son *JE-*
SUS CHRIST, whom he
ath ordained to be an *High* *Heb.* 7.
Prieſt 25.

Prieſt for ever, to make Interceſſion for u
Amen.

Let us pray.

Then all devoutly kneeling, they m
joyn in this Confeſſion of Sin.

ALLMIGHTY God! Fathe
of our Lord Jeſus Chriſt; Make
of all things; Judge of all Men: W
acknowledge and bewail Our manifol
Sins and Wickedneſs; which we fro
time to time, Moſt Greivouſly hav
commited, in Thought, Word & Deed
Againſt thy Divine Majeſty: Provokin
moſt juſtly thy Wrath and Indignatio
againſt us. We do earneſtly deſire t
Repent; and to be heartily Sorry fo
theſe Our Miſdoings. The Remem
brance of them is Greivous to us, th
Burden of them is intolerable. Hav
Mercy upon us, Have Mercy upon us
Moſt Mercifull Father! For thy So
Our Lord Jeſus Chriſt's ſake, forgiv
us all that is paſt. And grant that w
may ever hereafter, ſerve and pleaſ
thee in newneſs of Life: To th
Ho

onor and Glory of thy Name, thro' ſus Chriſt our Lord. *Amen.*

OUR Father which art in Heaven, hallowed be thy Name: Thy Kingm come: Thy Will be done on Earth it is in Heaven: Give us this day r dayly Bread: And forgive us our ſpaſſes as we forgive them that trepaſs ainſt us: And lead us not into Temptam; But deliver us from Evil: For, ine is the Kingdom, The Power, and Glory, for Ever & Ever. Amen.

Then the Steward alone may ſay,

ALLMIGHTY & everlaſting God, ho hateſt nothing that thou haſt ade; and doth forgive the Sins of all em that are penitent: Vouchſafe to eate & make in us new and contrite earts, that we duely lamenting our ins, and acknowledging our Wretchedneſs, may obtain of thee, the God of ll Mercy, perfect remiſſion and forgiveneſs, thro' Jeſus Chriſt our Lord. *Amen.*

Here

Here may follow, the Collect for the d
And such other Collects in the Co
mon Prayer as may be suitable.

Then all rising.

Stew. Glory be to the Father, &
All. *As it was in the, &c.*
Stew. Praise ye the Lord.
All. *The Lord's Name be praised.*

Then the Steward may read the follo
ing Admonition to the Praise of Go
before the singing of a Psalm,
time will permit.

LET us consider, my Bre
Psa. 100. 3. thren; what cause we have t
praise God. He is the Autho
of our Being; The Fountain o
our Mercies: The God of ou
Life and of our Salvation. O
Praise the infinite Goodness o
Psa. 8. 5. God, *who made us little lowe*
than the Angels in the State o
our Creation; yea, who hath
shewn to us faln men, more Com
passion

passion then to the faln Angels; for they are *reserved in everlasting Chains of Darkness, to the Judgement of the great Day*; whilst we have the offers of eternal Redemption. And it pleases God to fit men dayly for his nearer presence in the work of Sanctification, whilst Devils are wholly given up to their malitious perverseness. *Jude* 6. 2 *Cor.* 5. 5.

LET us consider, That Man was made by God to be the mouth of the dumb Creatures to the Praises of their Creator: Man is to be the *High Priest* of the lower Creation to offer up a divine Service for the whole Congregation of Sublunary Beings. *Psa.* 104.

LET us remember, That Man's *Tongue is his Glory*, a very wonderful and peculiar Gift of God to men. Let us say there- fore with the *Holy Psalmist, I will greatly praise the Lord with my mouth; yea, I will praise him among the Multitude.* *Psa.* 57. 8. *Psa.* 109. 30.

LET us obſerve, with what cheerfulneſs the very Birds tune their pleaſant Notes to the Praiſe of their Maker, after their Capacity. *They have no Store-House nor Barn*, and know not where they ſhall find the next mouthful of meat; yet how pleaſant are they! And how void of mummurs or ſullenneſs.

Matt. 6. 26.

FINALLY, Let us conſider that by praiſing God now, we learn how to praiſe God in Heaven. This will be the Work and Happineſs of that State of Glory. Let us therefore joyn our ſincere Praiſes in the Church below to thoſe more perfect *Hallelujahs* of the Saints above. It is ſaid, *Rev.* 14. 3. *That none could learn their Song, but thoſe that were redeemed from the Earth.* From which we may note, that true Holineſs is that which will fit us for the *Songs of Heaven.*

Rev 19. 1.

LET us therefore now ſtrain up our Affections to the higheſt pitch

pitch; and ſo ſing the Praiſes of God in Heart and Spirit, *Pſa.* 148. 2. that *Angels and Saints* may joyn with us now, and we with them for evermore.

Amen.

Then a Pſalm may be ſung; all ſtanding up in this exalted part of divine Worſhip.

Then may they repeat the Apoſtles Creed.

I Believe in God the Father Allmighty, Maker of Heaven and Earth: and in Jeſus Chriſt, his onely Son our Lord; who was conceived by the Holy Ghoſt: Born of the *Virgin Mary*: Suffered under *Pontius Pilate*, was Crucified, dead and buried: He deſcended into Hell: The third day he aroſe again from the dead: He aſcended into Heaven, and ſitteth on the right Hand of God the Father Allmighty: From thence he ſhall come to judge the quick and the dead.

I Believe in the Holy Ghoſt; The

Holy Catholick Church: The Commu
nion of Saints, The forgiveneſs of Sin
The Reſurrection of the Body, and th
Life everlaſting. *Amen.*

All. *Lord, we believe; help thou ou*
Unbelief.

Then all kneeling. After the Colle
for Trinity Sunday; the Stewar
may proceed in Prayer for the Socie
ty, *which may alſo be uſed in a pri*
vate Family.

O Moſt Holy and Bleſſed God! Th
Creator, Governor and Judge o
all: Who hateſt Falſhood and Hypo
criſy, and wilt not accept the Praye
of feigned Lips: But haſt promiſed to
ſhew Mercy to ſuch as turn unto the
by true Faith and Repentance. Vouch
ſafe we pray thee to create in us clea
and upright Hearts, thro' an unfeigne
ed Faith in thy Son our Saviour. To
us indeed belongeth Shame and Con
fuſion of Face: We are not worthy to
lift up our eyes or voice towards Hea
ven: Our Natures are depraved, and
our

ur Ways have been perverſe before hee. O! Let not thy wrath ariſe a- ainſt us leſt we be conſumed in a mo- ent: But let thy merciful Bowels earn over us; and vouchſafe to puri- e and pardon us thro' thine all-ſuffici- nt Grace and Mercy in our Lord Jeſus hriſt. Since it hath pleaſed thee to of- r him up as a Sacrifice for Sinners, ouchſafe we beſeech thee to cleanſe s from all Iniquity thro' his Blood. Ve believe that he is able to ſave ro he uttermoſt thoſe that come to thee y him, and we do earneſtly deſire to mbrace him as our Prince and Saviour; ! Give us Repentance and Remiſſi- n of ſin thro' his Name. All we like heep have gone aſtray, every one in is own way: Good Lord, reduce us nto thy Fold thro' this great Shepherd f Souls; and be pleaſed to lay on him he Iniquity of us all.

AND as we have much to be forgi- en, be pleaſed to incline our hearts o love thee much who forgiveſt Iniqui- y, Tranſgreſſion and Sin. Give us hat Faith which worketh by Love, and

such Love as will constrain us to have regard to all thy Commandements. And make us to look carefully to all our ways, that we may never again do any thing whereby thy Holy Name may be blasphemed, or thine Authority despised.

GIVE us the deepest Humility without which we can never be accepted of thee our infinitely condescending God. Make us continually to tread in the Steps of our blessed Lord and Saviour, being of a meek and quiet Spirit, always influenced by the highest Love of thee our God, and by the most charitable Dispositions towards all men.

VOUCHSAFE to indue us with the saving Knowledge of Spiritual things, that we may receive all thy Truths, in the love of them, in all Patience, Purity, Justice, Temperance, Godliness and Brotherly-kindness; that we may adorn our Holy Profession, and resemble the divine Goodness of thee our Heavenly Father.

AND since we are not only weak and frail, but corrupt and sinful;

Vouch-

Vouchsafe, O Lord, to keep us by the power of thine Holy Spirit, that we fall not from our avowed Stedfastness in all Christian Duty. Preserve us from all the Sin and Vanity to which our Age, Condition, and Nature is prone, and to which the Devil and this World may at any time tempt us.

Glorifie, Good God, thy Strength in our weakness, thy grace in our pollution, & thy Mercy in our Salvation. May our holy Religion be grounded and settled in our Hearts; that out of the good treasure of a gracious Heart, our Speech may be savoury, and our Conversation exemplary; and that we may be fruitful in all good works even to our old Age, and to our last day.

FIT us we pray thee for every state of Life into which thy Providence shall cast us, prosper our lawful Undertakings, preserve us Night and Day; and prepare us for a hopeful Death, and a blessed Eternity.

BE pleased, we beseech thee, to bless all those *Societies*, who in truth apply their Hearts to thy Service and Glory:

We pray thee be pleaſed to ſtrengthen, ſtabliſh and ſettle both them and us in thy Faith, Fear, and Love.

LET nothing in this world diſcourage us from the purſuit of thoſe holy purpoſes, which thy Spirit has at any time put into our Hearts and Minds. But make us all faithful to thee our avowed God, and our deſired Portion, even unto death; that we at laſt (with thy whole Church) may be partakers, of that eternal Life and perfect Bliſs, which thou haſt promiſed, thro' Jeſus Chriſt thy only begotten Son, our only Mediator and Redeemer. *Amen.*

A General Interceſſion.

ALLMIGHTY God, whoſe Kingdom and Power is univerſal; Vouchſafe we pray thee to defend and proſper thy whole Church; and ſo diſpoſe the Heart of thy Servant *King William*, that he may ever ſeek thy Honour and Glory. And grant to his whole Coun-

cil,

cil, and to all in Authority under him, that they may truly and indifferently minister Justice to the suppressing of those Vices which reign amongst us, and to the reviving of true Religion and Concord. And grant that all our Bishops and Inferior Pastors may be effectually illuminated by the Knowledge of thy Word, that by their Holy Lives and Sound Doctrine they may convert many to Righteousness.

AND to all the People of these three Nations be pleased to give thine Heavenly Grace, that they may live in thy Faith and Fear, in Obedience to Authority, and in godly Love towards each other.

FINALLY, we commend to thy fatherly Goodness all those that are afflicted in Mind, Body or Estate, especially such as suffer for Righteousness sake. O Lord relieve them according to their several necessities, give them patience under their Sufferings, and a happy Issue out of all their Afflictions; All which we beg in the Name and Mediation of Jesus Christ our Saviour. *Amen.*

A Thanks-giving.

O Moſt merciful God, the Father of our Lord Jeſus Chriſt, the inexhauſtible Fountain of Goodneſs, we humbly praiſe thy Name for all thy mercies vouchſafed to us. We praiſe thee, that thou madeſt us reaſonable Creatures; That we were born in a Chriſtian Land; and that we were early brought into thy gracious Covenant. We bleſs thee for all the Advantages of our Education; for all the Benefits of good Examples, and of ſeaſonable Counſel and Reproof. For all the Comfort we have had in any Relation, Friend or Enjoyment, and for the comfortable Uſe of all thy good Creatures.

WE praiſe thee for all the Benefits of Affliction; for thy merciful Support in Trouble; and thy gracious Deliverances from any Evil.

WE bleſs thy Name for our preſent Health, for our neceſſary food, for our peaceable habitations, and for

that

that meaſure of outward things which thy Bounty hath diſpenſed to us.

BUT above all, we bleſs and praiſe thy Name now, (and deſire to magnifie thy Name for ever) for our Redemption by the Blood of thy beloved Son; and that thou haſt ordained means of eternal Life thro' him.

WE praiſe thee for thy Covenant of Life and Peace; for thy Word and Sacraments; for the Operations of thine holy Spirit, and for any Evidence or hope of thy Favour towards us who are leſs than the leaſt of thy mercies.

WE bleſs thee, Good God, for thy Patience towards us, or thy Calls to us, and for thy great Pity and Compaſſion to ſuch unworthy Creatures.

SET home, we beſeech thee, a due and conſtant Senſe of theſe and all thy Mercies upon all our hearts, and make us to live to the Praiſe of thee (the God of our Mercies) all our days; thro' Jeſus Chriſt our Lord, to whom with thee, & the Holy Ghoſt, be all Bleſſing, Honour, Glory and Power aſcrib'd by Angels and Men for evermore. *Amen.*

Then

Then all standing up, The following Exhortation to Humility may be read.

MY Brethren, since the Great God doth often assure us in
Ja. 4. 6. his Holy Word; That *he will re-*
1 Pet. 5. 5. *sist the Proud, but give Grace to the Humble.* Let us consider; that our Undertakings, tho' never so good, will fail and come to
Luk. 14. 11. nought, except we be *truly and deeply humble.* Indeed it can not be otherwise, because the proud Person quits his Reliance on God, to rest in himself, which is to exchange a *Rock* for a *Reed.*

ALAS! what are we, poor
Gen. 32. 10. empty *Nothings*! yea, what is worse, condemned perishing *Sinners*? We have perhaps Understanding now, but God can
Dan. 4. 32. soon turn it into Madness. We may have some Attainments in
v. Grace, but spiritual Pride will wi-

wither all, and ſoon reduce us to a very profligate and wretched ſtate: Such as we have ſeen others tumble into, who have begun in the *Spirit*, and ended in the Fleſh. *What have we that we have not received?* And which, he that gave it, may not as ſoon take away? *Iſa.* 66. 2. 1 *Cor.* 4. 7.

WE that are young in years, and younger in Grace; are in danger of Self-conceit, and of being puffed up; which is a Quick-Sand in which thouſands have been ſwallowed up and periſht. It is not in vain, that the Apoſtle requires; *That Young-men be exhorted to be ſober-minded*, Tit. 2. 6. which he elſe-where explains, when he ſays; *Let no man think of himſelf more highly than he ought to think, but to think ſoberly*, Rom. 12. 3. 1 *Tim.* 3. 6. *Pro.* 16. 18. *Iſa.* 14. 12, 13.

BY pride the Angels fell from Heaven: And if ever we climb up to thoſe bleſſed Seats from 1 *Tim.* 3. 6.

from which they are faln, it must be by the gracious steps of Humility and Lowliness of Mind. *Wherefore let him that thinketh he standeth, take heed lest he fall. Let us walk humbly with our God,* and with all men; and ever have lowly Thoughts of our vile selves, and of our poor Attainments, and of our defective Performances. And with St. *Paul,* (*who was in nothing behind the very chiefest Apostles*) let us always say, I am Nothing.

Luk. 18. 14. 1 *Co.* 10. 12. *Rom.* 11. 20. 2 *Cor.* 12. 11.

Let us therefore now sing to the Praise of God, to whom alone Praise is due.

Here sing a Psalm: After which the Steward *may say.*

IT is very meet and right, and our bounden Duty, that we should at all times, and in all Places, give thanks unto thee, O most blessed and bountiful God, in whose hands our breath is, and

and from whom cometh our Salvation.

All. Therefore with Angels and Arch-Angels, and with all the Company of Heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts! Heaven and Earth are full of thy Glory: Glory be to thee O Lord most High. *Amen.*

Stew. May the Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

" At the Request of some under my " Ministry, the following *Prayers* are " added.

" And let it be noted, That the fore- " going Forms of Prayer and Praise " may be properly used in *Private Fa-* " *milies.* And the prefaces to both may " be usefully read in Families now and " then, to excite zealous Affections, and " an awful dread of God in our ap- " proaches to him.

" And to the end, That the dayly " Worship of God may be set and kept

up

" up in every Family. Let it never " be forgotten, that the Spirit of God " has denounced a moſt dreadful Curſe " upon all prayerleſs Families. *Jer.* 10. " 25. *Pour out thy Fury upon the Hea-* " *then that know thee not, and upon the* " *Families that call not upon thy Name.*

" And, as I have often in my Ser- " mons, ſo I here again ſolemnly " charge thoſe that own my Miniſtry, " even in the Preſence, and by the Au- " thority of the Allmighty God, that " they pull not this denounced Curſe " upon themſelves and Families. And " I again mind them to read the word " of God daily, and to *Catechize* their " Children and Servants in a ſerious " and effectual Manner: And that they " *Remember the Lords Day to keep it Ho-* " *ly*; even the whole day, and that " they ſuffer not their Children or Ser- " vants to pollute any part of it, or tri- " fle it away by unneceſſary worldly " buſineſs or vain diſcourſe, or diverſi- " on.

Theſe things are neceſſary to your Peace with God, and your dying in Hope.

A

A Prayer for a Family in the Morning.

O Moſt Holy and Bleſſed God! who filleſt all places with thy Preſence, and art a ſearcher of all Hearts: With thee is Terrible Majeſty to confound thine Enemies, but infinite Mercy to ſuccor the humble & contrite Soul; we pray thee meet us not at this time in thy juſt Vengeance as a conſuming Fire; but be pleaſed to accept us gratiouſly thro' thy Mercy in our Lord Jeſus Chriſt, who is our Hope.

WE have indeed lived too long as without God in the World: We have wickedly followed our own corrupt Deſires and Devices: And have not duely owned thy Sovereignty and Dominion over us. We have broken our Vows, and ſtifled our Conſciences, and exceedingly defiled our ſelves, and offended thee, ſetting at nought the Promiſes and Threatnings of thy Book, & ha-

hating to be reformed. Lord, we lament our Impenitency, and Unbelief, and all the ſinful fruits of our filthy & ungodly Hearts, Lips, and Lives. And we earneſtly beſeech thee, that thou wouldeſt not give us up to our own filthyneſs, and folly, and hardneſs of Heart: But that thou wouldeſt graciouſly reduce us into thy Fold & Favour, by the Power of thine Holy Spirit, and to accept and pardon us thro' the merit of our Lord Jeſus Chriſt.

AND, O Lord, vouchſafe to cleanſe and ſanctify us in Soul and Body: And make us to glorify thy Name on Earth, and to do the work thou haſt given us to do. Be pleaſed to ſubdue our Corruptions, and to mortify every inordinate Affection and unruly Paſſion: And make us entirely reſigned to thy Will, and ſubſervient to thy Praiſe, now and Ever.

KEEP us, we beſeech thee, from the Snares of worldly Pleaſures and Enjoyments, and make us to ſet our Hearts on things above: And bring all the Powers of our Souls and Bodys into

to a willing ſubjection to thy Rule and Government. And ſave us from all carnal Ignorance and Unbelief, and from all Ungodlineſs, and Sinful indulgence of the Fleſh.

VOUCHSAFE, Good God, to pity our weakneſs and imperfection: And to ſuccour us in all our Temptations: And to ſupport us in all our Sorrows & Afflictions: And grant us a happy end of all our Sorrows at laſt in thine eternal Kingdom.

MAKE us ever mindful of the End for which we were made; and the chief work we have to do; and the uncertainty of this preſent Life; and affect us duly by the forethought of that unchangable Eternity to which we are haſtening.

AND let thy Faith and Fear ever dwell in our hearts; that it may be our continual Exerciſe to keep our Conſciences void of Offence both towards thee, our God, and towards all Men.

SUFFER us not to ſpend the Day of our Salvation idely and unprofitably: But make us to work out our Salvation with

with Fear and Trembling, thro' thy grace and ſpirit: And make us to ſtand always upon our Watch; prepared for our Maſter's Call: That whenſoever thou ſhall put an end to this mortal Life, it may be the beginning of a Bleſſed Immortality.

VOUCHSAFE, O Lord, to Bleſs all our Governours in Church and State; and grant that they may be thy Miniſters to us for Good: And that we may never be guilty of any ſinful diſobedience towards them. And give to all the people of this Nation thy grace to live in Unity and Godly Love, and to further each others preſent and eternal wellfare.

BE pleaſed to bleſs all our Relations and Friends; and multiply thy mercies upon them in the Bleſſings of this and of the other World. And vouchſafe to ſuccor all that lye under any Sorrow or Affliction, and be near unto them in all they call upon thee for.

MANIFEST thine eſpecial Love and Favour, we pray thee, to this Family: Vouchſafe to provide for us, and de-

defend us by thy good providence. Preſerve us from all Evil thro'out this day; proſper us in our lawful Affairs; let no variance nor ill-will prevail amongſt us, but keep us in Peace and Chriſtian Love to our lifes end.

FINALLY, We praiſe thy great and glorious Name for all thy mercies towards us. For the Reſt and Safety of the laſt Night; for the renewed comforts of this preſent day, and all the good Providences of our paſt Life.

MORE eſpecially, for the means of grace, the motions of thy ſpirit, and for thy great patience & long-ſuffering towards us. But above all, for the Merits and Mediation of our Lord and Saviour Jeſus Chriſt, who ever liveth to make Interceſſion for us; for whoſe ſake we beſeech thee to hear us, accept us, and pardon us; together with theſe our unworthy Prayers, in whoſe moſt holy Name and Words we further pray:

OUR Father which art in Heaven, Hallowed be thy Name; thy Kingdom come; Thy will be done in Earth as it is in

in Heaven: Give us this day our dayly Bread: And forgive us our Treſpaſſes as we forgive them that Treſpaſs againſt us: And lead us not into Temptation, but Deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

A Prayer for a Family in the Evening.

O Eternal God! Infinite in all Perfection, and worthy of all Praiſe! who wilt be glorified in or upon every Creature which thou haſt made: It is meet, that with Fear and Trembling we conſider thy holy and righteous Attributes, and our own polluted Natures and ſinful Lives.

O Lord! we have ſinfully forgotten thee our Creator in the days of our Youth; and vainly miſ-ſpent our pretious time in Sin and Folly. Alas! with what diligence have we ſerv'd the Fleſh, and the Devil, and this preſent World! and how little have we minded the Concerns of our Salvation and eternal Life!

Life! We have not glorified thee the God that madeſt us, and in whoſe hands our Breath is: But have lived as if we had been made onely for this world, and to pleaſe our ſelves.

O! how juſtly mayeſt thou Snatch away our Breath from us, ſince we have ſo much abuſed it in idle and ungodly ſpeeches; and call us ſpeedily into an other World, ſince we have ſo perſumptuouſly built our Hopes of Happineſs in this! And ſhould this be thy Pleaſure and our Portion; O Lord, how could we appear before thee in the Guilt of Thouſands of unpardoned Sins! or how could we endure to dwell with everlaſting Burnings!

BUT with thee, O Bleſſed God, there is Infinite Mercy and plenteous Redemption. Thou ſo lovedſt the world as to give thine onely begotten Son, that whoſoever believes on him ſhould not periſh, but have everlaſting Life. Lord, we deſire to believe on him, help us we pray thee againſt our Unbelief. Enable us to ſub-

ſubmit all the Powers of our Soul to him in his ſaving Offices, and grant that we may ſo believe on him, that we may obtain Eternal Life thro' his Name.

BE pleaſed to take away all impurity and hypocriſie, all inſenſibleneſs and perverſneſs from us: And make us thy willing and obedient Servants for ever. We know, that without Holineſs, none can enter into thy Kingdom: O Lord, make us Holy thro' the effectual Regeneration and Sanctification of thine Holy Spirit: That we may love thee with all our Heart and Soul; and ſerve thee with all our Might and Strength. And may delight to do thy Will, and to deny our ſelves for thy ſake.

AND ſince we have too long neglected that great Salvation which was purchaſed for us by the Blood of thy Son: Awaken us, we pray thee, to improve the remaining ſpace of our Days with all poſſible care, giving all diligence to make our calling and Election ſure.

ENABLE us to break looſe from the Snares of this preſent World, and from all the ſinful entanglements of the Fleſh,

Fleſh, and from the ſeducements of wicked and diſſolute men: That we may run with ſpeed that Race which thou haſt ſet before us, and may perſevere in it to the Death, that we may in the end attain everlaſting Life.

TO this end, make us habitually mindful of the ſhortneſs and uncertainty of this mortal Life, & the unprofitableneſs of all Earthly things in the hour of Death, and in the other World. And make us now to chooſe thy Favour as our chiefeſt Good, thy Son as our Prince and Saviour, and thy Kingdom as our Portion. And when our Souls ſhall be ſummoned to leave this earthly Tabernacle, vouchſafe, Good God, to receive us into thoſe everlaſting Manſions which our Bleſſed Saviour has Prepared for thoſe that love Him.

FOR whoſe ſake, we Pray thee, Bleſs theſe three Nations with Plenty, Peace, and Safety, and with the Increaſe of all that's good. And ſend Peace and Truth amongſt all Nations.

BE pleaſed to bleſs and direct all that are ſet in Authority over us; And grant that they may Govern us, and we o-

y

bey them, in the Fear of thee our God. Vouchsafe to succour all that are objects of Misery, whether they labour under spiritual or temporal afflictions: And be pleased to administer to them as their Necessities of Soul or Body require.

BE gratious to all our Relations and Friends, preserve them from all Evil, & bind up their Souls in the bundle of Life.

BE more particularly gratious, we pray thee, to this Family, and to every particular person in it. Be pleased to dwell with us, and rule over us. Preserve us in Peace and Safety; and let thy Spirit rule in every one of our Hearts, that we may faithfully discharge our respective Duties one to another, and may live in Christian Union and Peace. Vouchsafe, O thou that never slumberest nor sleepest! to grant us thy Protection this Night: Give thine Holy Angels charge concerning us: Preserve us from danger by Fire, and Tempest; and from the violence of unreasonable men: And suffer no Evil to befall any of us, nor any Plague to come nigh our dwellings.

AND for as much as we know not whe

whether we ſhall ſee the light of another day, be pleaſed, Good God, now to ſeal to every Soul of us the Pardon of all our Sins thro' the Blood of the New Teſtament: That when we come to lie down upon our Death-Beds, we may reſt in hope of a bleſſed Reſurrection.

FINALLY, we laud and magnify thine Holy Name, O Lord, for thy goodneſs in our Creation, and dayly Perſervation: For our Health, Eaſe, Peace, Friends, Food, Rayment, Deliverances, & all the comforts of this preſent Life: And for all the means of attaining everlaſting Happineſs: For the price which our Ld. Jeſus Chriſt has paid for our Redemption, for thy bleſſed Goſpel, thine Holy Ordinances, and all the Motions of thy Good Spirit: Humbly imploring thy Grace, that we may ſo live to thy Praiſe here on Earth, that we may at laſt be joyn'd with Glorified Saints & Holy Angels, to Praiſe thy Name for ever. All which we humbly beg for the ſake of Jeſus Chriſt our Lord and Saviour, in whoſe prevailing Name, and comprehenſive Words, we conclude our unworthy Prayers. *Our Father*, &c.

A Prayer for a Perſon at Sea.

O INVISIBLE and Omnipreſent God! the Allmighty Creator and abſolute Governor of the whole World! Thou holdeſt the Winds in thy fiſt, and giveſt Laws to the Sea which it cannot paſs. My whole dependence is on thee, from whom cometh my preſent ſafety, and my eternal Salvation. I humbly beſeech thee, for the ſake of Jeſus Chriſt thy Son, that thy Grace and Mercy may be with me all my days.

I have indeed diſhonoured thy Name, deſpiſed thy Government, and broken thy Laws; I have often indulged my ſinfull Luſts and wrathful Paſſions, contrary to my Vows and Covenant made with thee, and thy word revealed to us.

BUT O Lord, for Chriſt's ſake, (who is our Paſſover, ſlain for the Salvation of Sinners) be merciful unto me, and pardon my Sins. Let not thy wrath cut me off in my pollution, as I have deſerved; but let thy Mercy abound towards me for Ever.

AND

AND vouchsafe, O Lord, to keep me by thy Grace from the Sins to which I am daily exposed by temptation, and my own sinful Heart. And let thy good Providence preserve me from the dangers wherewith I am encompassed.

WE behold, O Lord, thy Wonders in the deep: Wonders of thy Goodness, as well as of thy Wisdom and Power: O Lord, give me Grace to admire and praise thine infinite Perfections; and grant that my Lips may never blaspheme thy Great and Glorious Name, nor ever curse Men who are made after thine Image and likeness.

OUR times, O Lord, are in thine hand; how soon mightest thou make this Sea a Common Grave to us all? If but a Plank burst, or give way, or a Rock, or a Heap of Sand lie in our way, how soon shall we be swallowed up in the Deep, and be wafted into our endless and unchangeable Estate?

BUT thy good Providence is a sure Defence: I pray thee, vouchsafe it to me, and to all that Sail with me, in order to our continual direction and defence. And vouchsafe to carry us in safety to

the place of our Habitation, and to preſerve all our Relations and Friends in their ſeveral Dwellings, that we may behold each others Faces again with Comfort.

AND fit us all for that Place of Reſt and Peace which thou haſt promiſed to thy faithful Servants, and give us thy Grace to make us meet for that eternal Inheritance amongſt thy Saints, thro' Jeſus Chriſt our Lord and Saviour, in whoſe Holy Name and Words we further pray. *Our Father*, &c.

In a Storm.

O LORD our God! the Father of Mercies, the God of all Power and Might! Who commandeſt the Winds and the Seas, and they obey thee. We, O Lord, thy dependent Creatures, do ſend up our Cry unto thee in our Diſtreſs. O! let the voice of our Prayers, and not the Cry of our Sins come before thee: Hear, we pray thee, the Interceſſion of thy Son for Sinners, and for his ſake ſend us Relief.

THERE is no Power in the whole Crea-

Creation to help us. Lord, Save us or we periſh. Manifeſt, we pray thee, the greatneſs of thy Power in our Succour and Comfort, in the dark and deep Calamity wherewith we are diſtreſſed. The Winds and Waters know their Maker's Voice: And tho' they are now in their Rage, yet if thine Almighty Voice ſpeaks the word, they will ſoon calm and be ſtill. O Lord, be pleas'd to ariſe for our Help, that we may live to ſpeak of thy Mercy, and tell of all thy wondrous Works.

AND, we pray thee, give us Grace that we may never forget nor abuſe thy Mercy: But incline and enable us to live Holy, Righteous, & ſober Lives, to the Praiſe of thee, our God, thro' Jeſus Chriſt our onely Mediator and Advocate. *Amen*, *Amen*.

A Thankſgiving after a Storm.

O LORD! Thou art the God of our Mercies, and the God of our Praiſe. I humbly preſent unto thee, O thou Preſerver of Men! all poſſible Praiſe and Thankfulneſs for thy merci-

ful

ful and seasonable appearance for us in our late Distress. We said, We are cut off from the living, and all our earthly Hopes are wither'd away; but thy good Providence appear'd for us, and the Hand of our God brought us Deliverance from the Jaws of Death. Good Lord, enable us to comply with the end of thy Patience and Bounty towards us, and make thy present Mercy to us an inviolable Band of future Obedience to thee, and an Earnest of thine everlasting Mercy to us, thro' Jesus Christ, our Blessed Lord and Saviour. *Amen.*

A Thanksgiving when safely Arriv'd at any Port.

O INFINITELY Great and Good God! by whose good Providence I am brought in safety to my desir'd Haven! I humbly ascribe the whole of my Preservation and Success to thy Conduct and Blessing. It is not in the Power of Man to preserve himself, or to prosper his best Endeavours: but it is by thy Goodness that we live, and in which we hope. O Lord! give me

me thy Grace, that as I live by thee, I may live to thee, and may never more dishonour thy Name, or abuse thy Mercy; but may live such a Life of Praise to thee on Earth, as may be an introduction to that state of perfect Bliss and Glory above, where Holy Angels and Saints extol and praise thy Glorious Name for ever, thro' Jesus Christ our Lord. *Amen.*

A Prayer for a Young Person.

MOST Glorious and Blessed God! The Life of our Life, and the God of our Salvation! I look up unto thee, the Fountain of Goodness, (thro' the Lord Jesus Christ, whom thou hast ordained to be our Mediator) with humble Thankfulness for all the Mercies of this present Life, and for any Hope of everlasting Happiness.

IT is of thy great goodness, that I was born in a Christian Land: And of thine infinite Mercy, that I was early brought into thy Covenant; thy Covenant of Life and Peace, thro' the blood of the New Testament.

O my God! I desire to embrace the Engagements, as well as to enjoy the Blessings, of this thy gracious Covenant: Earnestly imploring thy Grace, that I may live suitably to my holy profession. That so I may never, never dishonour thine Holy Name; nor in any Thought, Word or Deed deny the Lord that bought me.

SEND thine holy Spirit, I beseech thee, into my Soul: Vouchsafe to regenerate and make me born anew of the Holy Ghost: Baptize me, O Lord, with that divine Fire which may at once consume my sinful Lusts, and enflame my soul with divine Love.

LORD make me to know thee, & Jesus Christ whom thou hast sent; Prepare my Soul to receive him sincerely in all his saving Offices; And make him effectually to me a Prince and a Saviour to give me Repentance and forgiveness of Sin. Thro' Him, O Lord, forgive my natural Corruption, and heal my leaperous Soul. And for his sake, forgive all my actual Sins; all the transgressions of my Youth; my sins after Vows, contrary to Knowledge, and against

gainſt thine infinite Goodneſs. O Lord! for the ſake of my Crucified Saviour, be merciful to my Unrighteouſneſs, and remember my iniquity no more.

And that I may no more commit the ſame or other Offences. Vouchſafe, O Lord, to keep me by thy Grace from every ſinful way, and lead me in the way everlaſting. Preſerve me from the Pollutions of youthful Luſts; and harden me againſt the Solicitations and evil Examples of impudent and daring Sinners. Be pleaſed to ſhew me the vileneſs of ſenſual Pleaſures, the emptineſs of worldly poſſeſſions, and the Folly of getting any thing on Earth by the loſs of thy Favour. Bleſs me, O Lord, with an early Converſion, with an unblameable Life, with a hopeful Death, and a bleſſed Eternity.

Give me, Good God, thy Peace which paſſeth underſtanding; and ſo preſerve me from the Corruptions of this world, that I may inherit the Glory of thine undefiled Kingdom.

And whereas there are Legions of infernal Powers who ſeek to hinder my enterance into that Reſt; O Lord, leave me not to their Malice, nor my own Frailty; but ever ſuccour me with thine eſpecial Grace and peculiar Providence; and make me as ready to help, and to forgive others, as to deſire help and forgiveneſs of thee, my God.

Make me to lead my Life in thy Fear, and in the ſenſe of thy Favour, and to grow in Grace as I advance in years, ever mindful of my Creator, my Mortality, and my future Account. That living here to thy Glory, I may for ever

praiſe

praiſe thee in thy glorious Kingdom, thro' Jeſus Chriſt, who is my Hope; to whom with thee, O Father, and the eternal Spirit, One God, be all Honour and Glory aſcribed by Angels and Men for evermore. *Amen.*

ADVERTISEMENT.

BY the Procurement of theſe *Societies*, the following Lectures are conſtantly preached at *Five* in the *Evening*, on the *Lord's Days* after mentioned. *viz.*

On every firſt Lord's Day in the month, at St. Laurence Jewry, *St.* Clements Danes, *St.* Michael Woodſtreet, *St.* Olaves Southwark.

On the ſecond Lord's Day in the Month, at St. Brides Fleet-ſtreet, *St.* Albans Wood-ſtreet, *St.* Buttolph Aldgate.

On the third Lord's Day in the Month, at St. Martins in the Fields; *at ſix in the Morning, St.* Giles Cripple-gate.

On the laſt Lord's Day in the Month, at St. Giles Cripple-gate, *St.* Mary White-chappel, *St.* John Wapping.

Every Lord's Day, at St. Ann's *near* Alderſgate, *at* 5 *in the Evening; with publick Catechizing.*